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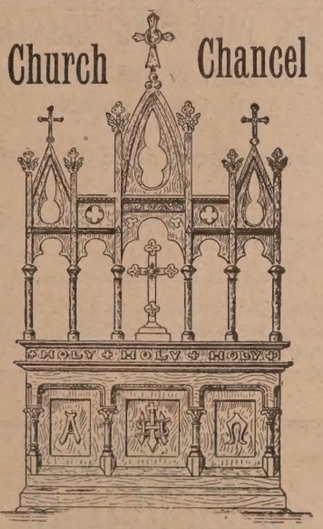

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The Living Church

Saturday, June 23, 1894

News and Notes

THE REV. J. W. HORSLEY, who has a character in England for somewhat bold methods of action, has recently been made secretary of the Rochester branch of the Church of England Temperance Society. In this capacity he has appealed to the brewers to subscribe towards the support of the South London Police-court Mission. It is said that his appeal has already had an encouraging response. Might it not be a plan worth considering, whether the brewers, wine merchants, and the like, in Chicago, for instance, could be induced to give substantial aid to missions and other reforms largely made necessary by the abuse of those commodities in which they deal. But the intemperate and irritating methods of most of our so-called "Temperance" advocates, would probably put them out of court in any undertaking of this kind.

AT THE LONDON MISSIONARY CONFERENCE the Bishops of Iowa, Wyoming, and Cairo were in attendance. The Bishop of Cairo read the opening paper, on the "Relations of English Missions with the Eastern Churches," a subject upon which few have a better title to be heard. In an interesting discussion on the subject of Polygamy, the Bishop of Wyoming spoke of his experi- among the Mormons,—two-thirds of whom were from England, strange to say,—and gave his testimony in favor of strict dealing with this monstrous evil. The speakers were not all of one mind on this subject. The Bishop of Lahore, Mr. Sidney Gedge, and Lord Stanmore seemed to advocate the admission of polygamists to Baptism, while the Bishop of Bloemfontein, Bishop Selwyn, Father Puller, and in fact, the majority of the speakers were opposed. The admission of polygamists was one of the earliest vagaries of the unfortunate Bishop Colenso.

IT HAS BEEN a common thing of late years for retreats for women to be held at certain seasons, both in the East and West. In particular, the associates and friends of the several religious orders have been accustomed to assemble for this purpose every year at the principal houses. The New York religious reporter has recently stumbled upon the fact that a number of ladies well known in society were about to attend the retreat at Peekskill, and imagining it to be a new thing, has thought it worth while to telegraph to the Western papers that a new "fad" has broken out in society circles, and that a movement is on foot, among even the younger ladies, for temporary retirement to St. Gabriel's Convent, which is then duly described. The reporter evidently thinks it is all very comical, the more so as the "retirement" will take place on the eve of certain fashionable weddings, and he cannot, for the life of him, understand how the ladies can tear themselves away.

THE LATEST FROM ROME is to the effect that the Pope is preparing an encyclical to the Anglican bishops, urging them to recognize his authority and jurisdiction. Inasmuch as the Church of England was separated from communion with the other Catholic Churches of Europe, not by her own act, but by an edict of the then reigning Pope, the first step toward a renewal of relations would properly be a withdrawal of that decree of excommunication with an apology. After that the Anglican Episcopate might be ready to discuss the situation. As matters stand, the magnanimity of Pope Leo is likely to be too much like that of the woman who, in a fit of bad temper, turned her husband out of doors, and afterwards advertised that if he would only return she would forgive him everything. The scheme is part of a larger programme, including an appeal of the same kind to the Oriental Churches.

AT THE RECENT ELECTION to fill vacancies in the French Academy, M. Zola again presented himself as a candidate. This is the sixth or seventh time. It is stated that he failed to receive a single vote. However great a genius Zola may be, it is gratifying, in the interest of cleanliness and good morals, to know that he has found it impossible, after persistent effort, to gain the recognition which he covets. Even in France, people are not yet prepared to hail a writer like this as an apostle of morality, a position which, by an amazing paradox, it is understood that his friends would claim for him. The successful candidates were M. Sorel, the historian, who succeeds M. Taine, well known in England and America for his work on English literature; and M. Bourget, a brilliant critic and novelist. M. Bourget recently spent some time in this country, and has expressed great satisfaction with his experiences, and much delight in the country and its people.

OUR READERS will have seen recent accounts of a convention of Women's Clubs in New York. It was understood that these clubs had no direct relation to the association for particular purposes, like the W.C. T.U., or the woman's suffrage organizations. They were said to be, on the whole, conservative, and to have in view the general good of women, especially in social, moral, and business relations. It was with a feeling of serious disappointment, therefore, that we saw the statement that a resolution had been passed deprecating any legislation at present, tending to restrict the scandalous facility of divorce. We should rather have looked for objections to legislation in the other direction. A body of self-respecting women, sincerely anxious for the elevation of their sex, ought to feel outraged at the constant tendency to make divorce more and more free. The present condition of things tends to degradation, not to elevation. That a body of women supposed to be at once intelligent and conservative should put themselves on record in its favor, is an ominous and painful phenomenon.

THE PHONOGRAPH has hitherto been a little more than a curious toy, and though several methods of turning it to practical use have been pointed out, they have not attained to popular favor. Thus it has been suggested that a blind person might possess a talking library instead of a printed one. Sick persons might enjoy the pleasure of hearing a reading in the very tones of the author to the great relief of the nurse or attendant. It is not improbable that some of these devices may yet come into use, but it happens in the case of this as of other remarkable inventions, that it requires time to adjust them in actual use. An instance has lately occurred which shows what can be done to advantage with this wonderful contrivance. Prof. Hubert Kirkomer, of the English Royal Academy, has put it to an excellent use. At his studio he delivers into a phonograph his art lectures, and his students come at certain hours and turn on the instrument as they feel inclined. The relief to the professor himself, where the classes are constantly changing, must be very great.

THE GREAT MISSIONARY CONFERENCE of the Anglican Church, held in London, the last week in May, was an event of great importance. The opening service at St. Paul's cathedral included a sermon by Bishop Westcott. He spoke with earnestness and power of the grand mission of the English nation, and especially of the English Church. The first public meeting took place at St. James' Hall, on Tuesday, May 29, when the Archbishop of Canterbury made the opening address, which included a thoughtful review of the history of the Christian missions, from the first age, when the history of the Church was a history of mission work; through the period of missions carried on by great heroes of the Faith; to the later era when the governments of the world undertook to spread the Gospel or maintain its purity by force of arms; and finally, after a pause, to the modern system of societies. He compared the Church Missionary Society with the Jesuits, declaring, amid laughter and applause, that they were animated by the same spirit. The congregation *De Propaganda fide* at Rome, he said, was identical in idea with the Society for the Propagation of the Gospel. He predicted one further era, that in which the work of missions will be again, as at the beginning, the work of the Church herself.

THE DEATH of the Sultan of Morocco, with a probable quarrel between his brother and his son over the succession, is the signal for renewed anxiety in European circles. France and Spain seem to be especially anxious to exclude the possibility of English control. On the other hand, as Morocco lies opposite Gibraltar, it is important to England that it should not fall into other hands than ther own. To lose control of the "Pillars of Hercules," the key to the Mediterranean, would be a great downfall for the Mistress of the Sea. Morocco is one of those delightful regions where barbarism reigns unchecked. The death of his recent majesty is ascribed to poison. When he came to the throne he slaughtered his uncles, in accordance with the family custom in Oriental despotisms, to exclude possible competition. It is an uncle and nephew who are now arrayed against each other, each being well aware that he must rule or die. It would seem high time, in the interest of humanity, for some civilized power to intervene. It is surprising that England has not already done so, long ago.

THE COUNTESS OF ABERDEEN became widely known to visitors at the World's Fair last year, through her connection with the "Irish Village," near the entrance of the Midway. Thousands thus gained an appreciative interest in the noble work to which the Countess has devoted herself, who, in the ordinary course of things, would never have heard of it. It is pleasant to know that this noble woman is fully appreciated in the unfortunate country for which she has done so much. She recently addressed a large meeting at Cork, held under the auspices of the Irish Industries Association, on the subject of the advantages thus far gained by the Association, especially through the Chicago Exhibition. The Mayor of the city, in glowing and enthusiastic language, declared that the benefits conferred on Ireland by the Countess of Aberdeen, were unexampled in its history, and expressed the hope that in the future golden age of Home Rule, the Earl and his Countess would become the first rulers of Ireland as representatives of the Queen.

ARCTIC RESEARCH shows no signs of abatement, five expeditions being in the field this year. That of Lieut. Peary starts this summer from Inglefield Gulf, above Baffin Bay, and crosses Greenland to Independence Bay, on the north-east coast, his object being the surveying and mapping of the whole of the shore line of Greenland. In order to meet Lieut. Peary on his return to winter headquarters, another expedition leaves New York in June. Mr. Robert Stein, for nine years connected with the United States Geological Survey, proposes to explore Ellesmere Land, which lies opposite to Inglefield Gulf, across Smith Sound. It is hoped that this exploration may settle the question as to how far to the west, Ellesmere Land extends, and to what distance Hayes Sound separates it from Grinnell Land, to the north. Dr. Nansen's party which was provisioned for five years, may now, if "The Fram" has withstood ice pressure, by taking advantage of the current which the Dr. believes, moves northward from the New Siberian Islands across the Pole, and southward in the polar stream which laves the eastern shore of Greenland. The route to the North Pole by way of Franz Josef Land is to be followed by Mr. Frederick Jackson, who expects to leave England in July, spending the winter on Franz Josef Land, whence he will start northward across Austria Sound to Petermann Land, the most northerly island of this group yet seen, and beyond which Mr. Jackson thinks an archipelago may extend to the Pole itself. Mr. Walter Wellman, who has sailed from Tromsoe in Norway, proposes to reach the Pole by crossing Spitzbergen and the sea-ice north of it. The fact that three of the above-mentioned expeditions are from America is evidence that our people are not behind other nations in scientific enterprise.

The Church Abroad

Dr. Vaughan, the Dean of Llandaff, has announced his intention of resigning the mastership of the Temple on July 1st, when he will have completed a quarter of a century's tenure of that office. The official intimation of the resignation adds: "Any strength that may remain to him after his late illness will be at the service of the Church in the diocese of Llandaff." Dean Vaughan is still very weak, although making fair progress.

The Missionary Conference of the Anglican Communion has not attracted the general public. There has been a larger gathering of Colonial and American bishops, however, than there has been at any time since the last Lambeth Conference. The key-note of the Conference was struck with no uncertain sound by the Bishop of Durham in his sermon at the opening service in St. Paul's cathedral, when he remarked that the gathering "must mark an epoch in our religious life. It would either be a lost opportunity or a spring to renewed life." An exquisitely rendered service with Wesley's beautiful anthem, "The Wilderness," and the attendance of the Lord Mayor in State, besides the presence of the Archbishop of Canterbury and numerous other prelates, added to the interest of the occasion.

Canada

June 3rd was the day fixed for a "Brotherhood Sunday" in Canada. Members of St. Andrew's Brotherhood partook of the Holy Communion together on that day. St. James' Chapter, Guelph, diocese of Niagara, held a special service on the 13th. The Bishop held an ordination service in St. Jude's church, Oakville, on the 15th. The venerable archdeacon of Niagara, Dr. William McMurray, rector of St. Mark's church, Niagara, died on May 19th. He was 84 years old, and had been in Holy Orders longer than any clergyman of the Church of England now living in Canada, his term of service having been 61 years. He was greatly revered and beloved. In order that the musical portions of the service may not be omitted at the early Communions, a supplementary choir has been formed, and an organist secured for St. George's church, Guelph, to be available when the regular choir is not present. The Lenten offerings of St. George's Sunday school were sent to aid in the education of an Indian boy at Emmanuel College, Saskatchewan. The Bishop is to hold a Confirmation in St. George's, on the 17th. A Confirmation was held at St. James', Merritton, on the 25th, before a large congregation. The examinations for the certificates of the Sunday School Institute, which are conducted simultaneously in Great Britain and the Colonies, and of which the four Archbishops, Canterbury, York, Armagh, and Dublin, are the chief patrons, were held on the 30th. Five candidates presented themselves in the diocese of Niagara.

The Association of Church Choirs of the deanery of St Francis, diocese of Quebec, has been doing much to raise the tone of Church music throughout the deanery, and to render the ordinary services more beautiful. The 3rd annual festival of the association was held in St. Peter's church, Sherbrooke, on the 17th. A number of the clergy were present. The next annual meeting is to be held in the College chapel, Lennoxville. District festivals were arranged for in St. Ann's church, on the 20th ult., and in St. Peter's, Cookshire, on the 31st.

Bright and appropriate services were held in St. Luke's Cathedral, Halifax, diocese of Nova Scotia, on Ascension Day. The second Celebration was choral. The offertories were for the Northwest and Algoma. The services at the cathedral on Whitsunday were well attended, and the music very good. A new organ is needed, and the musical committee have undertaken to raise funds to provide one.

An adjourned meeting of St. John's Clerical Association was held in St. John, diocese of Fredericton, May 1st. The 68th anniversary of Trinity church Sunday school, St. John, was held on the 13th ult. The special services were well attended by the children, teachers, and friends. Ven. Archdeacon Brigstocke was the preacher. He spoke of the condition of the Sunday school as very satisfactory. The Sunday school Association for the diocese held the annual service in St. Paul's church, St. John. Nine churches were represented, and about 900 scholars present. The service was a very interesting one; a large number of the clergy were present, and the music was particularly good. The spring chapter of the rural deanery of Kingston, was held at Norton, May 1st. There was a full attendance of the clergy, including the rural dean, who presided at all the sessions. Reports were read from the Sunday school Union and the Choral Union. A committee was chosen to arrange for the next meeting of the latter at some place convenient for the gathering of the choirs of the various parishes. There was a full and busy session. Papers on the Greek of Heb. viii were read and discussed. There was an early celebration of the Holy Communion on the second morning.

Tha late disastrous fire at Huntsville, diocese of Algoma, necessitated changing the place of the ordination service which was to have been held there on Trinity Sunday, to All Saints' church, Burke's Falls. Rural Dean Llwyd, of Huntsville, has had a serious illness brought on by the worry and overwork caused by the late fire which destroyed his church and made many of his flock homeless. A full cathedral service was held at St. Luke's, Sault Ste Marie, on the 24th ult., when Bishop Davies, of Detroit, Mich., confirmed 32 candidates, acting for Bishop Sullivan of Algoma, who was prevented being present by illness. All the local clergy on both sides of the river assisted.

The new Kissock Home for Indian boys at the Blood Reserve, Macleod, diocese of Calgary, was formally opened May 1st, and the new chapel dedicated in connection with the work there. The Bishop of the diocese was present. The new Home is capable of accommodating 40 boys, and is very well arranged for the purpose. The chapel is cruciform in shape, and planned to serve the double purpose of school and church. Holy Communion was celebrated in the morning, in the chapel, by the Bishop. Since 1890, the mission has received $6,000 in aid of its work, from the Government, and $10,000 has been obtained from various societies and members of the Church of England. The Woman's Auxiliary of Toronto, have given $1,000 for the buildings of the mission. Bishop Pinkham said he thought few who live at a distance from the missions, have any idea of the good work being done in them. Others present spoke of the progress made among the Indians during the last five years.

New York City

The St. Mary's Free Hospital for Children has lately received an important addition to its resources in the shape of a beginning of endowment for its fresh air work. The income will go towards supplying the current expenses of this charity. Further gifts are needed at this time.

At the annual reception of the lady helpers at the Sheltering Arms Nursery, 160 children took part. Work done by the little ones was displayed in the various cottages of the institution. Many interested friends were in attendance.

The New York Local Assembly of the Brotherhood of St. Andrew went out of the city for its June meeting, and enjoyed the hospitalities of the Ven. Archdeacon of Richmond, in Christ church, New Brighton, Staten Island. An afternoon paper was read by Wm. H. Buchanan, on "The Brotherhood of Man and Home Bible Study." At night, there was a hearty meeting and much interest indicated. The Rev. Dr. McGrew opened a discussion on "What is Brotherhood Work?" which was joined in by many of the members present. The attendance of the Brotherhood men was large, notwithstanding the distance from the city.

The joint committee of the last General Convention has just held an important meeting in this city, which was very fully attended, there being present Bishops Coxe, Doane, Dudley, Burgess, Potter, and Paret; the Rev. Drs. Seabury, Richards, Stone, and Harrison, and Messrs. Miller, Beall, Bradford, and Saunders. Bishop Williams, the chairman of the committee, was unable to be present, and Bishop Burgess presided in his stead. The labors of the sub-committee were discussed. The important changes in the Constitution of the Church will be published in the autumn, for the information of Churchmen, in such a manner as to allow of wise and harmonious action at the approaching General Convention.

The corner-stone of the new Grace chapel was laid Monday, June 18th, in East 14th st., near 1st ave., by Bishop Potter. The chapel is one of a group of buildings which the parish of Grace church has begun to build in response to a desire for more work by the churches below 14th st. The buildings will be erected on a rectangular lot, with a frontage of 126 feet in 14th st., running 200 feet back to 13th st. Facing 14th st. will be the chapel proper, 56 by 100 feet, having a seating capacity of 800. At the northwest corner will be a smaller chapel, which will be used for early morning services, and will be kept open daily. Alongside will be the hospital, which will be subdivided into quarters for old men and women, and children. Back of this will be an open grassy court, and at the rear, facing 13th st., the clergy house. Other buildings will be the parish house and the boys' club. The plan provides for a commodious gymnasium and large swimming tank. From the main entrance on 14th st., over which an imposing tower will rise, cloisters will lead to the different edifices of the group. The structures will be of brown Roman brick, and in late French Gothic style of architecture. The cost will be $250,000, and after competition, the plans have been awarded to Messrs. J. Stewart Barney and Henry Otis Chapman, architects.

Columbia College.—Class Day exercises were held Monday afternoon, June 11th, in the college library. The annual exhibition of the department of architecture was held in the early days of the week. The commencement of all the University departments took place at Carnegie Music Hall, Wednesday, June 13th. Boxes and galleries were filled with visitors. The chaplain, the Rev. Dr. Van De Water, read prayers. President Low presided, and conferred degrees. Five honorary degrees were given, as follows: LL.D., Geo. W. Hill, mathematical astronomer of Rutgers College, Nikola Tesla and Hon. C. Henry Lacombe, Judge of the U. S. Circuit Court; M.A., Dr. Landon C. Gray, formerly of the class of '69; and B.A., John Horne, Jr., formerly of the class of '65. President Low announced the honors, scholarships, and fellowships, the most notable of which were the Chandler historical prize to Mr. Frederic L. Luqueer; the Harsen prizes in the law school for proficiency in examinations, amounting to $500, $300, and $200 each, to Messrs. Albert A. Berg, Emmanuel Libman, and W. H. Luckett; the Columbia fellowship in the school of mines for architecture, to Seth J. Temple; the James Gordon Bennett prize in the school of political science, to Albert C. Phillips, and the Seligman fellowship prize to Geo. C. Sikes; the Barnard College Herman botanical prize to Anna S. Pettit; a number of University fellowships to several graduates of other colleges at work in Columbia; and the Barnard fellowship to Wm. L. Robb.

The remainder of the evening was devoted to ceremonies in honor of Prof. Henry Drisler, the retiring dean of the School of Arts. The Rev. Dr. Morgan Dix presented to him, in behalf of the trustees, the beautiful gold medal already described in the columns of The Living Church; and Prof. Merriam gave him a volume of "Classical Studies in Honor of Henry Drisler," consisting of papers contributed by his former pupils. After the graduating exercises the seniors of the School of Arts held their annual class dinner. The college year thus brought to a close has been one of great progress in almost every department of Columbia. Under President Low's management, the post-graduate and professional schools have steadily risen in their standards, and the number of men in attendance has greatly increased. In the schools of mines, law, and medicine there has been an increase of 160 students; and in the departments of pure science, philosophy, and political science, an increase of 101. The number of books, pamphlets, etc., added to the library, has been 19,000; of these, 11,113 were presented by friends. Besides these works already on the shelves, Mr. Schermons has presented $5,000 for purchased works on sociology; and Mr. Henry Adams $1,000, to be spent for books on history. The number of degrees conferred at the recent commencement exceeded that of any previous commencement.

Philadelphia

The total receipts to date for the diocesan house, amount to $81,367.05.

Bishop Whittaker has re-appointed the Rev. Joseph Sherlock as priest in charge of the mission of St. John Chrysostom for the ensuing convocational year, and the Rev. T. William Davidson, missionary in charge of the chapel of St. John the Divine to July 1st, when it will close at its present location.

In the death of Mr. Charles S. Riley, which occurred on the 10th inst., at his summer cottage, Atlantic City, N. J., in his 70th year, the Church at large, as well as the church of the Advent, has sustained no ordinary loss. For many years he has been a vestryman of that parish, and one of its delegates to the diocesan convention, and was prominent in all good works.

It was William A. Lamberton (and not Robert A. Lamberton, as was inadvertently stated in these columns last week) who was the recipient of the honorary degree of Litt. D. at the Commencement of the University of Pennsylvania, on the 5th inst., and who is professor of the Greek language and literature. Dr. Lamberton was elected, on the 12th inst., dean of the department of philosophy.

At a joint meeting of the board of overseers of the Divinity School, with Bishop Whitaker presiding, held on the 6th inst., the Rev. Messrs. Arthur C. Powell and M. A. Tolman were elected to fill vacancies created by the resignation of the Rev. Messrs. Jos. R. Moore and C. George Currie, D.D. Mr. George C. Thomas and Mr. James W. Paul, Jr., were also elected members.

The University of Pennsylvania returns to an old custom in putting at the head of the college a clergyman. The trustees at a meeting held on the 12th inst., elected the Rev. George Stewart Fullerton, Ph. D., as vice-provost and dean of the college department. Prof. Fullerton is one of the most popular members of the college faculty. He was formerly instructor in mental and moral philosophy, and is now "Adam Seybert professor of moral and intellectual philosophy."

Church properties seem to be a drug on the market. Within the past month of May, a number of stately edifices erected within the past 30 years in what were then streets filled with private residences, now find themselves in too great proximity to the marts of commerce which have invaded their territory. It has been but a short time since the church of the Epiphany was sold, and now Grace church, whose chancel is within 30 feet of the Reading elevated railroad, is offered for sale.

Confirmations: St. Luke's memorial, Bustleton (including one from Holy Trinity), seven; St. Clement's (including two from St. Mark's), 42; St. James the Less, 12; House of Prayer, Branchtown, 7; chapel of Episcopal Hospital, seven from the hospital, one from St. Mark's, Frankford, one from Christ church, Media, and 63 from the hospital mission, total, 72; Grace church, Hulmeville (including one from St. Philip's), five; All Saints' chapel, Norristown, five.

The commencement exercises of Miss Gordon's school were held on the 1st inst., at St. Philip's parish building.

The exercises in the morning were those of the primary department, a feature of which was a lesson by the Quincy method, which combined writing, reading, punctuation, rotation, and enunciation. An address was made by the Rev. J. Dows Hills, contrasting the present method of teaching with that of 30 years ago. In the evening, diplomas were conferred on six young ladies, to whom an address was made by Mr. Herbert Welsh. The Rev. L. W. Doggett officiated, both morning and evening, as chaplain.

The magnificent tower and spire of St. James' church, 22nd and Walnut sts., erected as a memorial of the late Henry C. Gibson by members of his family, has been completed, and is only awaiting the coming of a chime of bells to be dedicated. This tower and spire has been described in these columns as long ago as May 14, 1892, a few days after the plans had been completed by Mr. Geo. W. Hewitt, architect. In addition to the details then given, it may be stated, that on the tower portion are four bas-reliefs, representing scenes in the life of St. James; and there are eight statues in the niches, viz., SS. Andrew, Peter, Philip, James, Matthew, Mark, Luke, and John. The entire structure is of stone.

Diocesan News

Chicago

Wm. E. McLaren, D.D., D.C.L., Bishop

At the cathedral of SS. Peter and Paul, on the 4th Sunday after Trinity, the Bishop confirmed Mr. Walter H. Ayres, an ex-Presbyterian minister.

On the evening of St. Barnabas' Day, the recently established Girls' Friendly Branch of St. Barnabas' mission had a service for the admission of members. The Cathedral Branch had been invited to be present, and the two branches marched into the church singing the G. F. S. processional hymn, "Onwards, upwards, heavenwards." In the unavoidable absence of the Rev. Luther Pardee, who is in charge of this mission, the Rev. Geo. O. Wright, priest in charge of the cathedral, officiated, and admitted nine members and one associate. The Rev. H. R. Neely, of Western Theological Seminary, made a brief address on the teaching of the day, to which the Rev. Mr. Wright added a few words on "Friendliness." At the close of the service, all repaired to the house of an associate and enjoyed a reception with refreshments.

Waterman Hall, the diocesan school for girls, closed its fifth year on June 12th. The report of the Rev. Dr. Fleetwood, rector and treasurer, showed that the attendance of boarding pupils had been 61, within 12 of the maximum, while the financial condition was very encouraging, considering the times. The exercises connected with the commencement were very interesting. Bishop McLaren, the President of the Board of Trustees, conferred the diplomas upon seven graduates, and the Rev. Arthur W. Little delivered a most fitting address. In the evening a reception was held, at which many of the clergy and laity of the diocese, and patrons of the school from abroad, were present.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

The Church Club of Detroit held a meeting on Thursday evening, June 14th. The recently elected board of managers reported the following officers chosen by that body for the ensuing year: President, Gen. L. S. Trowbridge; 1st vice-president, Mr. Otto Kirschner; 2nd vice-president, Hon. W. C. Maybury; secretary, Mr. Albert Jacobs; treasurer, Mr. Geo. H. Minchener. The committee on programme recommended the following topics for discussion at the monthly meetings to be resumed in the autumn: "City Missions and Church Progress in Detroit," "Church Taxation," "Pews Rented or Free," "The Missionary League," "The proper attitude of the Church towards social, industrial, and economic questions," "To what extent is our progress affected by institutional features, *e. g.*, guilds, societies, cadet companies, and schools for manual training," "The Mission field adjacent to and properly dependent upon Detroit: How can it be best worked?"

A general meeting of the Detroit chapters of the Brotherhood of St. Andrew was held in Christ church house Tuesday evening, June 12th. The subject, "Precedents in Church History for Brotherhood Work," was discussed by the Rev. Joseph H. Johnson, D. D., and Mr. J. F. Rickerds. "The state of the Brotherhood" was discussed by Messrs. A. G. Drake, James T. Shipley, and James S. Rogers.

The 15th annual meeting of the Michigan branch of the Woman's Auxiliary was held in St. John's church, Detroit, June 5. Holy Communion was celebrated at 9:30 A. M., by the Bishop. The business session was held in the parish building. Bishop Davies made the opening address, in the course of which he asked for a small fund to be used in the diocese, from time to time, as he should find necessary. This request was granted, when the pledges were made for the coming year.

After the call of the roll, to which 34 parochial branches responded, the president briefly reviewed the work of the past year. The report of the general treasurer showed $198.55 disbursed for the running expenses of the branch, with a balance in the general expense fund of $10.05.

Reports were submitted by the secretaries of the different departments of the missionary work, showing $1,055.15 given to diocesan missions during the past year; $618.50 to the domestic work, besides boxes valued at $1,562.07; and $944.82 to the foreign field. The report of the correspondent of the Church Periodical Club, showed 138 persons contributing and 116 periodicals sent out during the past year, besides books, cards, etc.

The Rev. Mr. Waters spoke of the proposed erection of a church as a memorial of the late Bishop Harris.

The subject of the united offering for 1895 was presented and an appeal made by the treasurer of the fund. Archdeacon Williams, of the Upper Peninsula, spoke in his usual happy vein in reference to affairs in that field, showing greater need of help than usual, owing to the depression in mining interests in that section.

Mrs. Baldwin offered the following resolution, which was adopted:

All pledges, both general and special, whether parochial or personal, shall be paid to the treasurer of the parochial branch, who shall pay the same to the treasurer of the diocesan branch.

Letters were read from Miss Bull, of Japan, giving many details of her work, after which pledges were taken for the ensuing year: diocesan work, $944.50; domestic work, $476.50; foreign work, $674; general expense fund, $43; Church Periodical Club, $17.

The annual service was held in St. John's church, Tuesday evening, and the sermon was preached by the Rev. T. W. MacLean, of Bay City, from the text, "O, woman! great is thy faith."

At the adjourned meeting held Thursday morning, some additional pledges were made. It was decided that a special effort be made at the quarterly meeting in October next to complete the $1,000 promised for the Bishop Harris memorial, something over $100 being still lacking; and in order that as much as possible may be raised over and above the sum, the following resolution was adopted:

RESOLVED, That the president be asked to instruct the presidents of the parish branches of the W. A. to appoint a committee, consisting of one or more persons, to solicit subscriptions for the Harris Memorial church from each person in the parish who was confirmed by Bishop Harris, and from others.

Miss Armstrong read an article on the "Baby's Branch," and after routine business the meeting adjourned.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The annual convention assembled at Trinity church, Pittsburgh, June 12th. The morning session began with the celebration of Holy Communion, Bishop Whitehead officiating. The Rev. T. J. Danner was elected secretary.

The Bishop began his address by giving several items of encouragement.

"Since our last convention some of our parishes have taken advantage of the hard times to go on with their church buildings, and there have been opened for divine service five new chapels, and consecrated four churches, whose debts have been paid. The chapels are: One at Ford's City; St. Philip's, East End; St. George's, West End; St. Timothy's, Esplen; beside the chapel of the Church Home. The four churches consecrated, are: St. Matthew's, Union City; Christ church, Oil City; St. Michael's, Wayne township; and Holy Innocents, Leechburg. The missionary work has been conducted most economically, but we have not abandoned any of our missions, and have been enabled to pay the hard-earned salaries of the missionaries after much anxiety, relieved by the gifts of many in the diocese who have given more generously than in ordinary times. Notwithstanding the hard times, some parishes have taken heart to build. The work on St. John's, Sharon, has pushed on and a fine stone church is almost completed. St. Stephen's, Sewickley, is already laying the foundation for a handsome church of the same material; and at Butler, the vestry of St. Peter's are choosing plans for another. The Bishop's work has been more constant than usual." Parishes visited, 136; other visits, 122; sermons preached, 150; Confirmation and other addresses, 180; lectures, 8; Baptisms, three adults, 48 infants; Confirmations (considerably in excess of last year), 1,065; celebrations Holy Communion, 80; Marriages, 4: burials, 11; Sunday schools catechised and addressed, 12; conferred with 14 vestries and presided at 50 meetings; licensed 56 lay readers and four lay evangelists; laid three corner-stones, consecrated four churches, blessed five others, and various memorial gifts; dismissed 16 clergy, received 13; ordained two deacons and five priests; instituted two rectors. Present number of clergy officiating in the diocese, 68; candidates for priest's orders, five; for deacon's, two, postulants, nine.

Mr. James McIlvaine, of Trinity church, Washington, left valuable bequests to the diocese, $10,000 in behalf of Trinity church, New Haven, and Trinity church, Washington; $4,000 to the Episcopal fund of the diocese, and a lot of ground in Washington to the parish there; and his residuary estate to the Board of Foreign and Domestic Missions. Bishop Whitehead, at considerable length, commended and emphasized the good example of Mr. McIlvaine, and made a strong plea for similar bequests or gifts towards the many enterprises in this diocese. A special plea was made for the removal and establishment of the Bishop Bowman Institute. The Bishop counseled greater care with regard to the election of wardens and vestrymen. He cautioned both clergy and people against permitting unlicensed and unauthorized persons, whether clerical or lay, appearing and speaking in any of our churches. He expressed his desire for the division of the diocese. His report concerning diocesan missions was very favorable, and the Bishop enjoined noon-day prayer for missions upon all those whose hearts are interested in the work. The address closed with congratulations upon the prospect for the future, and with grateful acknowledgments of many courtesies received from clergy and laity during the past year.

The reports of the Standing and Finance Committees were read and adopted. The committee in charge of St. Mark's memorial hospital reported that a sub-committee had been ordered to secure plans for the erection of a suitable building.

At the afternoon session, the following officers were elected: Treasurer, H. J. Lynch; registrar of the diocese, the Rev. Daniel Duroe; Standing Committee, the Rev. Messrs. R. J. Coster, R.W. Grange, A. W. Arundel, J. D. Herron; Messrs. E. M. Ferguson, S. C. McCandless, H. W. Armstrong, Geo. C. Burgwin.

H. L. Foster, secretary and treasurer of the Board of Missions, reported that the contributions to the mission fund during the past year were $5,912.61, an increase of $315.78 over the previous year. Balance on hand, $643.40; $2,545.44 was received from children's mite boxes. A sum of money amount not stated, was voted to pay off the mortgage on the Bishop's residence on Ellsworth avenue.

Several other statistical reports, showing the growth and condition of the Church, were received, and an appropriation of $7,000 was asked for mission work during the coming year.

Mr. H. L. Foster was unanimously re-elected treasurer of the Board of Missions.

Five hundred dollars was voted for the purpose of paying the running expenses of the Episcopal Rooms in the Jackson block. Calvary parish was selected as the place to hold the annual convention of 1895.

Delaware

Leighton Coleman, S. T. D., LL. D., Bishop.

The managers of St. Michael's Day Nursery and Home, Wilmington, have lately acquired a larger and more suitable property at 207 Washington st. After having been put in complete repair, the premises were formally set apart by the Bishop with a service of Benediction at the close of last month. There was a large attendance of clergy and laity and much interest was shown in the enterprise. A babies hospital has been opened, under the care of experienced physicians and nurses, and already a number of little children—for whom no other provision is made—have been received and benefited.

The 108th convention was held in Smyrna on the 6th inst. There was a very good attendance of both clergy and laity, who were most hospitably entertained. On the evening preceding the convention, there was a missionary service in St. Peter's church, when addresses were delivered by the Rev. Pelham Williams, S.T.D., and by Mr. John S. Grohe, the secretary and treasurer of the Missionary and Education Committee. On the next day, Morning Prayer was said at 9 o'clock, after which the convention was duly organized, Mr. S. M. Curtis being re-elected secretary, and continuing the longest service in this connection known to the American Church.

At 10:30 the Litany was said, and the Holy Communion celebrated. The Bishop delivered his second triennial charge, the subject of which was: "Our financial relations to the Church." The language was very plain, but kindly, setting forth the evils that result from the too common neglect of its financial affairs by the members of the Church, who are so greatly indebted to her for the enjoyment of their greatest blessings. He strongly enforced the obligation of the tithe, and denounced the lying and robbery practiced by many in their dealings with God, who should be accounted in every way their preferred creditor. He also called attention to the duty of making provision by will for the Church's wants, and pointed out how reliable a body for the carrying out of all such provisions was to be found in the diocesan board of trustees.

In the afternoon, Bishop Coleman delivered his annual address, in which a full account of diocesan affairs was given. He urged the building of several new churches, and the establishment in Wilmington of a Home for aged clergymen and their wives, describing the many advantages of a most eligible site, already belonging to the diocese, adjoining the episcopal residence.

The following were elected members of the Standing Committee: The Rev. Messrs. C. E. Murray, H. A. Henry, and G. W. Dame, Jr.; Dr. H. E. Burr, and Mr. S. M. Curtis.

The diocesan Missionary and Education Committee: The Rev. G. W. Bond, the Rev. E. K. Miller, Messrs. Francis G. du Pont and Joseph Swift. Treasurer of the diocese, W. R.

Brinckle. To fill a vacancy in the Board of Trustees, the Hon. E. L. Martin.

The convention adjourned, to meet next year in Lewes.

Colorado

John Franklin Spalding, D.D., Bishop

The 8th annual council was convened in St. John's cathedral, Denver, Wednesday, June 6th. At 10 A. M. the opening service was held, the Rev. Chas. H. Marshall, of Trinity church, Denver, preaching the sermon.

Addresses of felicitation were made to the Bishop upon the completion in December last of 20 years of his episcopate. Fr. Byrne, now 88 years old, on behalf of the clergy, spoke of the welcome of 1874, of the devoted work of Bishop Randall, the pioneer, and of the smallness of those beginnings of 20 years ago. He dwelt upon the continuous residence of the Bishop, and his persistent going up and down in the midst of his flock, and wished for him health, and for the diocese long continuance of his wise and fatherly oversight.

Judge Wright, on behalf of the laity, contrasted the crude field as it was 20 years ago, and its culture and civilization of to-day. He congratulated the Bishop that the Church had kept even pace with the material development of the country, and especially alluded to the schools and the hospital, which were manifest signs to a layman of wise administration. To these the Bishop responded felicitously.

Directly after the service the council was organized in the crypt, the Rev. E. P. Newton, of Pueblo, being chosen secretary.

The Bishop delivered a charge upon "The Evidential Value of Miracles," and in his annual address summarized the work of the 20 years as follows: Baptisms, 7,784, confirmed, 4,124; ordained, deacons, 39, priests, 44; churches built, 42; increase of communicants, 3,500. For the past year the statistics are as follows: Baptisms, 453; confirmed, 369, of these 201 in the city of Denver; marriages, 168; funerals, 211; teachers in Sunday schools, 261, pupils, 2,785; the present number of communicants is 3,548; valuation of Church property, exclusive of institutions, etc., $768,100; contributions, $68,418.

The following were chosen members of the Standing Committee: Dean Hart, the Rev. Messrs. C. H. Marshall and J. H. Houghton; Geo. J. Boal, Esq., Hon. Wilbur F. Stone, and Mr. A. A. Bowhay.

Examining chaplains were appointed as follows: For Northern Colorado, the Rev. Messrs. Bradshaw, Marshall, Kramer, and Spalding; for Southern Colorado, the Rev. Messrs. Colwell, Harper, and Washburn. The Rev. Jas. W. Colwell was made rural dean of the Pueblo deanery. The Rev. C. H. Marshall and Mr. Otis S. Johnson were chosen delegates to the Missionary Council.

A canon to restrict the power of parishes to incur debt within the limit of a ratio of $50 per communicant awakened exceeding interest, and the canon was put in the hands of a committee to re-cast in the best form for action at the next council.

The missionary meetings of the Woman's Auxiliary and of the council in which Bishop Graves of the Platte, was a most important factor, were full of spirit, and nearly $4,000 was pledged for diocesan mission schools.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Ass't Bishop

May 6th, Bishop Wilmer visited St. Paul's church, Whistler, and after an impressive sermon, confirmed four persons.

May 9th, Bishop Jackson visited the mission at Madison. Service was held in the Academy, the Bishop preaching to a large and attentive congregation, a sermon of more than ordinary power. The following morning the Holy Communion was celebrated. For some time the advisability of erecting a chapel at Madison has been discussed, and now it has been decided to commence work and put up a small frame building which will serve for present needs.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

Bishop Whipple visited Gethsemane church, Minneapolis, on Sunday, May 27th, and preached a very strong and effective sermon on the Fall of Man and God's Redemption. He then confirmed a supplementary class of 13 persons, making 56 confirmed in this parish in the last few weeks; 28 of this number came from other religious bodies, and the average age was 21 years.

WINONA.—Mr. F. L. Stevens, a Congregational minister, has entered the Church. While preparing for Holy Orders, he will act as a licensed lay reader under the rector of St. Paul's church. The gentleman is well known East, having filled several important pulpits while ministering in that denomination. Two years' study in German universities brought about his change of convictions.

ST. PAUL.—Christ church choir celebrated its sixth anniversary with an elaborate musical service finely rendered. Dean Graham preached an appropriate sermon on "music" before a large congregation. The choir still maintains itself as the foremost choir of Minnesota. Samuel Appleby, who has been a faithful member of the choir since the beginning, was presented with a beautiful cane before leaving for his future home in Kentucky. Mrs. Thompson tendered the choir a reception, and entertained the boys with music, magic lantern, and refreshments.

Work amongst the colored people has begun under very favorable auspices. A large store on Rice st. has been fitted up in a churchly manner. The mission will be known as St. Philip's. The opening service began with a celebration of the Holy Eucharist, all choral, rendered by St. Paul's church vested choir. The Ven. Archdeacon Appleby and Dr. Wright delivered addresses. In the evening, Bishop Gilbert conducted the service, and delivered a powerful address. Both services were largely attended by colored people, who seemed to appreciate the effort the Church is making on their behalf. A priest has been selected, who will devote all his time to work amongst the colored people of the city. The field is a large one, and the future is very promising in the hands of the right man.

Bishop Gilbert administered the rite of Confirmation to a small class at Emmanuel chapel. The Rev. E. Dray, the deacon in charge, will be advanced to the priesthood this month.

St. Paul's church, after being closed for a month undergoing alterations and improvements, was opened Sunday, June 10th, with two Celebrations. The second was fully choral. The Rev. John H. White, warden of Seabury, was the special preacher. The evening service was of a missionary character. The Rev. Messrs. W. C. Pope and Haupt made stirring addresses on behalf of city missions, especially the new work just inaugurated amongst the colored people. The music was rendered by the combined vested choirs of St. Paul's, St. James', Ascension, and the Good Shepherd. The church presents a beautiful appearance. The aisles have been tiled in gray, white, and red, in Greek pattern. On the floor of the vestibule are the words, "St. Paul." The ceiling has been renewed in water colors, and the side walls painted. The altar has been raised and lengthened. Two new panels have been inserted in the reredos. On each side of the altar are two immense brass candelabra holding 16 lights, richly ornamented with grape clusters and trailing vines. There are two large brass Eucharist lights ornamented similarly. A mural tablet in polished brass has been placed on the walls of the south transept in memory of four young choristers. All of the above mentioned are memorial gifts added to the church since the restoration. St. Paul's is now the prettiest church in the whole diocese—rich in memorial gifts and endowments, and a well-equipped vested choir of some 50 voices.

St. John's parish will begin immediately to erect a stone church on the corner of Summit ave. and Summit Court. The plans accepted are of the early 13th century Gothic order. The church, when finished, will have a seating capacity for 900, and is to cost $65,000, $35,000 of which has already been subscribed.

Fifty-six Brotherhood of St. Andrew's men of the Twin Cities met at the church of the Good Shepherd to tender fraternal greetings to Chas. H. Evans, who was selected at the late Brotherhood Council to go to Japan as a Brotherhood missionary. After a shortened form of Evensong in the church, the meeting repaired to the rectory, and held a social reunion, presided over by Mr. Hector Baxter, of Minneapolis. After a few appropriate speeches were delivered, the guild of the Holy Spirit entertained the guests with refreshments, closing with prayers and Benediction by the rector. Brother Evans was received into the Good Shepherd church from Presbyterianism a few years ago. He is now preparing for Holy Orders at Faribault, and expects to complete his course in Japan. He leaves early in August, and will carry with him the prayers and good wishes of all his old associates.

New York

Henry C. Potter, D.D., LL.D., Bishop

A special ordination service was held by Bishop Potter at St. Andrew's church, Richmond, June 10th. That afternoon he confirmed a class at the chapel of Our Father, Erastina, and another at St. Mary's church, Castleton; and the same evening made a visitation of the chapel of the Transfiguration, New York, ending a busy day.

PELHAMVILLE.—The Bishop on the 2nd Sunday after Trinity, confirmed a class of 13, at the church of the Redeemer, presented by the rector, the Rev. C. W. Bolton.

NYACK.—The Bishop administered Confirmation at Grace church, on the evening of Wednesday, June 6th.

SPRING VALLEY.—Bishop Potter visited St. Paul's church on Tuesday, May 29th, and confirmed a class of 12 persons, presented by the Rev. Thomas Stephens.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The Rev. A. W. Mann baptized two deaf mutes at a service in Trinity parish, Toledo, on Friday, June 8th.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

June 3rd, Bishop Whittle, at St. Philip's colored church, Richmond, confirmed six candidates, making in all 20 persons confirmed in this growing little church within the past year.

During the week preceding June 4th, Bishop Newton visited the churches in Goochland, Fluvanna, and Albemarle counties, confirming in all 35 candidates.

The welcome news has been received from the Rev. Dr. Nelson, of the Theological Seminary, Alexandria, that he has recovered from his serious illness. He was suddenly threatened with congestion of the brain and partial paralysis in his tongue and left arm.

Iowa

Wm. Stevens Perry, D.D., D. C. L., Bishop

Grace church, Cedar Rapids, has grown greatly under the energetic ministrations of Dr. Green, priest in charge. The communicants number nearly 600, making it the largest parish in the diocese. The only Church hospital in the State is maintained by it. Connected with the same is a training school for nurses. One of the undertakings of Dr. Green is a Bible class for deaf-mutes, conducted by a well-educated deaf-mute lady. The Rev. A. W. Mann reached Cedar Rapids on Monday, May 28th, and conducted a service at 3 P. M. in the chapel; one of the congregation came over 90 miles, and two others came 40 miles each. A "combined service" was held in the evening, Dr. Green reading the service and sermon, and Mr. Mann interpreting.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

The 23rd annual report of the Society of St. Johnland has just appeared, handsomely illustrated with a portrait of the late Rev. Dr. Muhlenberg, who founded this important charity, and with pictures of its various buildings. The superintendent and assistant treasurer is N. O. Halstead. The institution comprises a cluster of separate buildings scattered over tasteful grounds, and avoiding the objectionable features of most large institutions, by giving a home and village life to the place. The Rev. Henry Mottet, of New York, is president; Cornelius Vanderbilt, vice-president; Francis S. Bangs, secretary, and Francis M. Bacon, treasurer. One hundred and ten beneficiaries are cared for, of whom 31 are old men.

St. John's church, the Rev. George F. Breed, rector, has many parish societies in active operation which make a yearly report of their efforts. These annual reports, which have just been received, show gratifying results. A few figures only can be given. The total offerings amount to $12,481.72. The Sunday school has 360 officers, teachers, and pupils; the communicants number 345; the total celebrations of the Holy Communion have been 114; the value of the church property is $120,000. A spirit of devoutness and enthusiastic interest characterizes the working forces of this strong and vigorous parish.

BROOKLYN.—The church of the Redeemer, the Rev. G. Calvert Carter, rector, is already taking steps to celebrate properly the completion of 30 years of parish history, on the 24th of April next. A sensible way to give expression to the feeling which is awakened in the congregation has been adopted. Originally the mortgage debt was $47,000. The people of the parish by their own self-sacrificing efforts, continued year by year, have reduced this amount to $18,500. A plan has been set on foot for canceling this entirely during the period between now and next April, so that when the 28th of that month arrives, the edifice may be consecrated. The Bishop has written a letter endorsing this plan; and it is thought that much outside help will come, in view of the fact that the congregation have done so much of themselves already. The church has many beautiful memorials. The section of the city in which it is situated was formerly a wealthy quarter, but by the changes of population it is assuming the character of a missionary field, and the need of a free church, unincumbered with mortgage, occupying this section is becoming daily more pronounced.

ISLIP.—On June 3rd, the Bishop at St. Mark's church, confirmed 14 persons, who were presented by the rector, the Rev. Ralph L. Brydges. At the same time a service was held, by which the lately completed addition to the church was set a part to holy use. This enlargement adds much to the attractiveness of the building, and supplies many additional sittings.

FLUSHING.—Important alterations and improvements in St. George's church, of which the Rev. J. Carpenter Smith, D.D., is rector, were determined upon some time ago. They contemplate especially the elaboration of the chancel. The work has now begun, and during its continuance, services on holy days will be omitted. Evening Prayer will be at 5 o'clock on Sundays during the summer.

ASTORIA.—The Bishop visited the church of the Redeemer, the Rev. Dr. Edmund D. Cooper, rector, on the evening of May 23d, and confirmed 44 persons. They were presented

by the rector, but eight of them were from St. George's church, Astoria, four from St. Thomas', Ravenswood, and one from the church of the Reformation, Brooklyn. A large congregation filled the church.

PORT WASHINGTON.—The mission begun at this place a short time ago, is rapidly growing. Purchase has been made of an eligible site opposite the residence of Mr. William E. Dodge, and on this it is hoped soon to erect a suitable house of worship. Subscriptions for this purpose have been made by the Hon. John A. King and others. The Rev. Charles L. Newbold, rector of Christ church, Manhasset, is in charge of the mission, and holds services at Port Washington every Sunday afternoon.

Maine

Henry Adams Neely, D.D., Bishop

The 75th annual convention was held in St. Luke's cathedral, June 12th. After prayers, the convention was called to order. There was an unusually large number of delegates present. The Rev. Chas. M. Sills, D.D., was re-elected secretary. The convention adjourned to attend divine service, and reassembled in the afternoon at 3 o'clock to listen to the Bishop's address.

A communication was received from the Grand Lodge of Good Templars, asking that three delegates be chosen at this convention, to attend a grand convention of all temperance and religious bodies, to be held this winter in Augusta, in order to further legislation. The invitation was courteously declined.

In the Bishop's address a high tribute was paid to the three Bishops who had died during the year—Bishops Lyman, Paddock, and Southgate. The Bishop gave a detailed account of his visitation. Of the clergy, five had removed, and ten had been received, and the number now engaged in work is larger than at any other period in the history of the diocese.

The proposed amendment to Article II. of the Constitution, concerning lay representation, was approved.

The section 5 of the act to provide for the organization of parishes by the striking out the word "male" before the word, person, brought on a long discussion. It was finally adopted, but it was afterwards found that a call for a vote by orders had not been granted, and the matter was postponed to the next convention.

A committee was appointed to consider the project of dividing the diocese into three separate convocations.

The Woman's Auxiliary held its annual meeting in the parish building, Miss Jarvis, of Connecticut, delivering an address on the junior branch of the Woman's Auxiliary.

In the evening, the Bishop and Mrs. Neely gave a pleasant reception to the members of the convention.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D., Bishop

Bishop Randolph, on June 3rd, preached an eloquent sermon at Trinity church, Portsmouth, and confirmed a class of 18, making 38 in all confirmed in this church in a year. At the jubilee service held the same night, addresses were made by the Rev. R. W. Forsythe, a former rector, and the Rev. Beverly D. Tucker, of Norfolk, congratulating the rector and congregation on the beautiful church which they now have. The church is colonial in its style, and all the improvements made are in keeping. The pews and the wood finish of the interior is of antique oak, the altar is of Italian marble, and the chancel rail is of oak with brass supports. The lectern is of brass, representing an eagle resting on a column, and was specially designed for the church. The font which will be placed in the baptistery, will be a kneeling angel holding a shell. This has not yet been received, but will soon be forwarded from Italy, where it is being made. The organ has been placed next to the chancel. The church will now seat comfortably about 700.

May 31st, Bishop Randolph consecrated St. Paul's church, Newport News. The sermon was preached by the Rev. J. G. Gravatt, of Richmond, to whom is due the beginning of St. Paul's church, while he was rector of St. John's church, Hampton.

June 3rd, Bishop Randolph, at Christ church, Bruton Parish, Williamsburg, preached and confirmed 11 candidates, most of whom were students in William and Mary College. The Bishop has been invited to deliver the commencement sermon at this college, this being the first instance in many years that a Churchman has been invited to preach before the faculty and students. Bishop Randolph is an alumnus of this college.

The opening service of the second annual council was held in St. John's church, Roanoke, June 7th. The sermon was preached by the Rev. Dr. McBryde, and the Holy Communion celebrated by Bishop Randolph. The council was called to order, Bishop Randolph presiding. At the afternoon session, the ordinary routine business was transacted, and the evening was devoted to missions.

June 8th, the Rev. W. A. Campbell, a Presbyterian minister, secretary of the Virginia Bible Society, addressed the council. Bishop Randolph read his report and annual address, showing that he had visited 135 churches; ordained 6; confirmed 1,034. There were now two candidates for deacons, and 20 for priest's orders. In closing, he made a strong appeal for Church unity.

The committee on episcopal residence, reported that the same had been purchased at a cost of $9,500, and $8,000 additional would be needed to complete the residence and furnish it. In the evening, an able and eloquent sermon was preached by the Rev. Dr. Barten.

The committee on parochial reports submitted the following statistics:—110 parishes; 8,954 communicants; 804 Baptisms; 498 funerals; 5,789 Sunday school scholars. The Woman's Auxiliary has 739 members; Brotherhood of St. Andrew, 404; other working societies, 3,783. Contributions for the year, $176,274.36; expended for parochial purposes, $163,509.68; for diocesan purposes, $15,827.20; for general purposes, $3,898.08. There are in the diocese, 126 churches and chapels, and 37 rectories. The total value of all the property of the Church, $894,973 72. On motion, St. Paul's church, Petersburg, was selected for holding the next council. Mr. F. Whittle was re-elected treasurer.

The following were elected on the Standing Committee: The Rev. Messrs. I. M. Carson, J. J. Lloyd, R. J. McBryde, D.D.; Messrs. C. M. Blackford, M. P. Burks, and R. G. H. Kean. The council then adjourned *sine die*.

On the afternoon of June 9th, a meeting of the diocesan branch of the Woman's Auxiliary was held, and an address was made by Miss Emery, general secretary. At the missionary meeting held the same night, Miss Emery made an interesting address on the work of the Woman's Auxiliary.

California

William F. Nichols, D.D., Bishop

The second year of St. Margaret's school, San Mateo, closed on May 25th. A large company filled the ample school room. The graduation and commencement exercises were of a high order, consisting of a calisthenic drill, vocal and instrumental music, a pretty scene from a French play, French, Latin, and English essays. There were two graduates, the first to complete the course at St. Margaret's, and the young ladies thus distinguished leave the school with high commendation for faithful study and excellent scholarship. The diplomas of graduation were conferred by Bishop Nichols. In his very felicitous and strong address, the Bishop called special attention to the evidences of refined taste and culture in the exercises just concluded, and in the whole work of St. Margaret's, as coming under his observation, and highly complimented the Rev. Mr. Wallace and Mrs. Wallace, the principals, for the thoroughness and painstaking care, without which such results could not exist.

St. Margaret's school will re-open on August 8th. For healthfulness, the location is unsurpassed, and there has never been a case of illness in the school requiring medical attendance.

Rhode Island

Thomas March Clark, D.D., LL.D., Bishop

The 104th annual convention assembled in St. John's church, Providence, June 12th, at 10 A. M. The sermon was preached by the Rev. George McC. Fiske, D. D. An ordination service followed. Bishop Clark celebrated the Holy Eucharist, and called the convention to order. There were something over 50 of the clergy present, and 35 parishes or more had lay delegates. The Rev. S. H. Webb was re-elected secretary, and appointed the Rev. A. E. Carpenter assistant secretary.

St. Thomas' church, Providence, church of the Tranfiguration, Edgewood, and church of the Advent, Pawtucket, were admitted into union with the convention. The annual reports of the registrar, Standing Committee, and the several boards of trustees, were read, showing a growing condition of the Church in the diocese, and increasing funds. The Episcopal Fund now amounts to over $9,300. The Fund for the Relief of Widows and Orphans of Deceased Clergy, etc., is now $27,026.46, and last year there were seven beneficiaries. The Woman's Auxiliary report shows each year an increasing amount of work done by the women for missions, this year $8,074.46.

Dec. 6, 1894, is the 40th anniversary of Bishop Clark's consecration. A special committee was appointed to arrange for its proper observance. In his annual address the Bishop said: "The whole number of Confirmations in the diocese is 859, which is about 200 more than ever before in a single year. There are 7 postulants and 11 candidates for Holy Orders; there have been six ordinations to the diaconate and 2 to the priesthood; 5 clergymen have been transferred to other dioceses, and 7 received. I have been able thus far to meet all the appointments incident to my office, and hope the time will never come when I shall be obliged to ask for an assistant. There are, however, certain details which may very properly be looked after by an archdeacon, and I would be glad if I could feel at liberty to call upon him for occasional relief. * * *

"A very favorable opportunity now exists for establishing the St. Helena's Rest upon a permanent basis on its own property. A piece of land on Narraganset Bay can be obtained for $2,000, and if this can be secured, a friend intends to erect there a suitable building. There is now on hand about $1,000 for house furnishings, so that by raising $2,000, we secure to the church a property to the value of at least $6,000. St. Andrew's School is carried on in connection with St. Helena's Rest. This school is intended for needy and deserving boys with evil surroundings, and is of great service in providing a suitable place for the transfer of boys from St. Mary's Orphanage, after they are too old to remain there. Their life is made as homelike as possible. They have their day school, and in winter are taught something about printing and carpentering, while in the summer they work on a farm. * * This work is getting beyond the experimental period, and $1,000 would give a large property adjoining that proposed for St. Helena's Rest. By this combination great expense would be saved in buildings, and the running expenses much lightened by the use of the products of our own farm."

The Bishop commended the work of the Sunday Rest Society, and asked for it sympathy and support.

The report of the Board of Managers of the Diocesan Msssionary Society was read by Archdeacon Tucker. The total receipts for the year have been $5,908.41; total expenditures, $5,537.26; balance on hand, $1,733.45, which will be needed for the payment of appropriations due before September 30th. In each of the three convocations active, aggressive work is being done, and there has been a gain in zeal, strength, and numbers. In one of the mission stations more have been confirmed the past year than in any parish of the diocese in any single year of its history.

Article 10, of the Constitution, relating to the election of delegates to the General Convention, was amended, so as to make use of the Australian ballot system. Canon XIX, in conformity to the amended Constitution, was adopted.

The Rev. Wm. Sheafe Chase, of Woonsocket, proposed the following resolutions, which were unanimously adopted:

Resolved, That this convention urge upon the Congress of the United States the speedy passage of effective anti-lottery laws, and unanimously repudiate the recent arguments against such laws by Senators, based upon their probable interference with Church fairs. It is our well-considered opinion that all profit from games of chance should be unsought and unshared by the Churches whose mission in the world is to proclaim Christ and the law of brotherly love; and that this resolution be communicated to the members of Congress from Rhode Island; also,

Resolved, That this convocation urge the general Assembly of the State to repeal the clause of a recent Act, which legalizes pool-selling at races in Rhode Island; and that this resolution be communicated to the Senate and House of Representatives of the Rhode Island Legislature.

On the second day of the convention there was considerable discussion over the method of raising the archdeacon's salary, whether by direct assessment as for bishop's salary and convention expenses, or by voluntary missionary offerings. It was finally decided that it be raised as a part of the missionary offerings of the diocese, but it was voted that the treasurer of the convention pay to the Bishop $500 for such assistance as he may desire during the year. It was voted that $6,000 be raised and appropriated for diocesan missions.

The Standing Committee were elected by the Australian ballot, as follows: the Rev. Drs. Daniel Henshaw, E. H. Porter, Geo. McC. Fiske, and C. A. L. Richards; Messrs. John H. Stiness, J. Nicolas Brown, Wm. W. Blodget, Rathbone Gardner. The treasurer and registrar were re-elected.

On the whole, the convention was quiet and harmonious, and the Church in Rhode Island is vigorously alive and well equipped for earnest work, both in its clergy and laity.

North Carolina

Jos. Blount Cheshire, Jr., D.D., Bishop

The friends of the Thompson Orphanage have been made glad by a donation of $2,500 from St. John's Guild, Raleigh, being the fund known as the Bishop Atkinson Memorial Cot Fund. This is being used for building a new dining-room, and adding two dormitories, a matron's room, room for the sick, and other much needed apartments. The Guild also gave a supply of household and kitchen furniture, bedding, etc. During the past year, legacies have been left the Orphanage by Mrs. M. A. Southerland and by Bishop Lyman, amounting to several thousand dollars. An industrial hall and two cottages, one for the foreman, and one for the gardener, are very much needed. The three would cost about $1,800.

The Clergy House Association, whose effort it is to establish at Saluda a place of resort for the clergy, have secured about 11 acres of land, beautifully situated; about $250 in money has been collected towards the $2,000 needed to build one or more plain houses, and furnish them inexpensively. These will be offered rent free in summer and winter, for those of the clergy who have need, more than the means, for health and rest. The Association hopes ere long to be in a position to bring succor and relief to at least a few of the missionaries of this and adjoining dioceses.

During the two years' rectorship of the Rev. E. P. Green (lately resigned), of Grace church parish, Morganton, a new church edifice of native granite, 75 ft. long and 35 ft. wide, which, when completed and properly furnished, will aggregate, probably, $8,000, has been erected in the place

of a wooden structure, uncouth, unchurchly, and patched up, which was fairly the refuge of bats. This parish has, nominally, 89 communicants.

Southern Ohio

Boyd Vincent, D.D., Bishop

A very important and profitable meeting was held on Sunday, May 27th, in Trinity church, Cincinnati, in the interest of the Brotherhood of St. Andrew. Earnest addresses were made by the Rev. William C. Otte, rector of Emmanuel church, and the Hon. Channing Richards and Mr. N. B. Thompson.

Surpliced choirs have lately been introduced into Emmanuel church, Cincinnati; church of our Saviour, Mt. Auburn; and St. Stephen's church, Winton Place. The surpliced choir at Fern Bank has been greatly enlarged by the addition of a number of young ladies.

The Rev. Edgar G. Murphy, rector of St. John's church, Chillicothe, has opened a mission in the city, which, from present outlooks, bids fair to become a very important work.

The Rev. J. H. McKenzie, president of the Ohio Military Institute at College Hill, has resigned, and intends opening a Church military school in Lake Maxinkuckee, in northern Indiana.

The wife of the Rev. Stephen W. Garrett, of Winton Place, died on June 1st. Her body was taken to Pennsylvania for interment.

The Church Club, of Cincinnati and vicinity, gave a banquet at the Grand Hotel on the evening of June 8th, to which the clergy were invited. It was a very enjoyable affair, and calculated to draw the clergy and laity closer together in the work of the Church. The subject for discussion was the "Co-operation of Clergy and Laity." Addresses were made by the Rev. Messrs. Ely, Small, Burbank, Gibson, Melish, Guthrie, Archdeacon Edwards, and Messrs Richards, Wolcott, and Barth olomew.

Central Pennsylvania

M. A. DeWolfe Howe, D. D., LL.D., Bishop
Nelson S. Rulison, D.D., Asst. Bishop

The 23rd annual convention was held in St. James' church, Lancaster, June 12th and 13th. At the opening service, Tuesday evening, all the delegates, clerical and lay, entered the church in proceession, preceded by the vested choir, singing, "Onward Christian Soldiers." After choral Evening Prayer, the Bishop delivered his annual address, prefaced by a mention of the Bishops and of the distinguised members of the convention who had died during the year. The congregation stood during the reading of the memorial of the departed and the commemorative prayer which followed. In the course of his address the Bishop spoke of the need of a revision of the canon upon diocesan missions, whereby more power could be vested in the Bishop than under the existing canon, which was afterward acted upon, and a new canon substituted for the one under which the work has been carried on for several years. Reference was also made to the fact that the parish in which the convention was sitting, was celebrating the 150th anniversary of its organization. In this connection, he said:

We stand on hallowed ground, and true to our churchly instinct, our thoughts run back on eager feet to hear what our fathers have declared unto us, the noble works which God did in their days, and in the old time before them. The number of churches which in this new land of ours have reached their sesqui-centennial is not large, and the history and message of each one should be full of interest and meaning to men who would have understanding of the times. This parish of St. James has had an exceptionally honorable and happy history, to which, for obvious reasons, I can at this time make only a brief reference, and that only to stimulate our thought and help our work for the church. Seventy-seven years before this parish was organized and fourteen years before the town of Lancaster was surveyed, missionaries of the Church of England were preaching the Gospel within the limits of Lancaster county, and of their self-sacrificing and untiring work, this strong parish and all other churches in this vicinity are the results.

The Bishop spoke at some length upon the present condition of the diocese, and of the gratifying record of the past year, as shown in the number of the Confirmations and Baptisms, and in the large offerings for the year. The need of the educational and charitable institutions of the diocese were set forth and immediate action was urged.

Guy E. Farquhar, Esq., was re-elected secretary; and the Rev. T. B. Angell was appointed assistant secretary. As the senior Bishop was unable to be present, owing to the infirmities of age, the secretary was authorized to send the following telegram:

The Diocese of Central Pennsylvania, in convention assembled, sends through its secretary a message of affectionate remembrance and best wishes to Bishop Howe.

This was responded to by the following telegram, addressed to the secretary:

Assure the convention of my grateful appreciation of its thoughtful message, and of my lively interest in its proceedings, and my prayers for its divine guidance.

On the second morning of the convention the address of Bishop Howe was read by the assistant Bishop, in which he spoke earnestly of the needs of Selwyn Hall (the diocesan school for boys) and urged prompt action to relieve the school from financial embarrassment. Pledges were at once secured of a sufficient amount to pay off all the floating indebtedness of the school and put it upon a sound financial footing. A similar action was also taken in reference to a floating indebtedness upon the episcopal residence, the report of the committee having shown a deficit of about $3 000, all of which was promptly subscribed.

The Board of Missions presented a very interesting report, showing the work to be in a prosperous condition, all missionaries paid up to date, with a balance in the treasury. The receipts for diocesan missions during the year amounted to $9,195.91. The report showed that during the past five years the children's mite-chest offerings for diocesan missions amounted to $11,774.63.

The Board of Missions recommended the adoption of a new canon, entitled "On Church Extension," which had been drafted by the Bishop and approved by the Board. Upon a favorable report by the committee to whom the canon was referred, it was adopted. The work is now centralized in the Bishop and Board of Missions, instead of in the several Archdeaconries, as heretofore.

The following, upon suppression of lotteries, was offered by the Rev. Mr. Foley, and passed unanimously:

WHEREAS, The efforts to suppress the lottery business in this country has been hindered by the claim of its defenders that the Christian sense of our people does not demand its suppression; and,

WHEREAS, We desire to aid, so far as in us lies, in the final extinction of the lottery traffic, which seems to be promised by the Bill now pending in Congress; therefore,

Resolved, That the Protestant Episcopal Church in the diocese of Central Pennsylvania, in convention assembled, earnestly urges upon the Representatives of the State of Pennsylvania to promote the passage of the Anti-lottery Bill.

Resolved, That the secretary be directed to send a copy of this resolution to the two Congressmen-at-large of this State.

The following were elected as standing committee for the year: The Rev. Drs. W. C. Leverett, W. P. Orrick, and Henry L. Jones; the Rev. Messrs. Marcus A. Tolman, and J. Edward Platt; Messrs. Guy E. Farquahar, H. M. North, James I. Blakslee, A. D. Holland, and Albert N. Cleaver.

The next convention was appointed to be held in Christ cathedral, Reading.

On May 30th, Bishop Howe laid the corner-stone of the new St. Luke's chapel, Reading, whose congregation will be under the pastoral care of the Rev. William B. Burk. The Rev. W. J. Wilkie, headmaster of Selwyn Hall, assisted in the service, and addresses were made by the Rev. W. P. Orrick, D. D, rector of Christ cathedral, and the Rev. L. R. Dalrymple, rector of St. Barnabas' church, Reading.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

The 26th annual convention opened at St. Paul's cathedral, Syracuse, June 12th, at 4:30 o'clock P. M. There was an unusually large attendance of clergyman and laymen. Bishop Huntington, presided. The Rev. A. B. Goodrich, D. D., was unanimously re-elected secretary, and the Rev. James K. Parker was elected assistant secretary.

At the evening business session the treasurer, George J. Gardner, read his annual report and tendered his resignation, which was afterward withdrawn, and he was unanimously re-elected.

At this session the Bishop delivered his annual address, in the course of which, he said: "We have now 19 candidates for Holy Orders. There have been Confirmed 779 persons, of whom 18 were of the diocese of Massachusetts. With no intention to display the results of what we have achieved in the first quarter of a century of our history as a diocesan family, but as showing some of the grounds for our great gratitude to God, it is proper for me to include here a summary of such gains as can be most easily reckoned. Priests ordained (in 25 years), 94; deacons ordained, 116; churches consecrated, 70; corner-stones of churches laid, 85; Confirmations, 27,900; amount of money given for church purposes, $5,846,221, to June, 1893."

The Rev. A. B. Goodrich, D. D., reported that the Federate Council of the five dioceses of the state of New York, recommended the erection of two new dioceses in the State.

The Rev. John Brainard, D. D., reported that the committee on the support of an assistant bishop recommended that no assistant bishop be elected, but that such episcopal assistance be obtained, from time to time, as might be necessary. The report was adopted.

Mr. W. M. White reported that the testimonial fund for the Bishop amounted to $4,000. Other reports were given.

Moved by the Rev. J. H. Egar, D. D., that a committee of eight clergymen and eight laymen be appointed to represent the diocese in the Federate Council meetings.

The standing committee was elected, as follows: the Rev. Drs. John Brainard, H. R. Lockwood, Theodore Babcock, and A. B. Goodrich; Messrs. T. D. Green, A. H. Sawyer, J. R. VanWagenen, and George Jack.

The second day, June 13, was devoted chiefly to services commemorative of Bishop Huntington's silver jubilee. The anniversary sermon was preached by Bishop Potter in the morning, and the in evening Bishop Coxe, the Rev. John Brainard, D. D., and Mr. Wm. M. White made congratulatory addresses. An address by President Potter, of Hobart College, was read by the Rev. H. R. Lockwood, S. T. D. A public reception, held in the Yates hotel parlors, followed the evening service and was largely attended. A great number of congratulatory letters were received by the Bishop from all parts of the country.

New Jersey

John Scarborough, D.D., Bishop

One hundred persons were confirmed in a single day in three churches in Elizabeth. There were no candidates from Christ church, the rector, the Rev. H. M. Oberly, being abroad for the summer.

PLAINFIELD.—The Bishop, on Trinity Sunday, administered the rite of Confirmation to a class of 27 persons in the church of the Holy Cross, the Rev. T. Logan Murphy, rector. On the same day he confirmed a class of 22 persons in Grace church, the Rev. E. M. Rodman, rector.

The Girls' Friendly Society of the diocese held their annual meeting at Atlantic City, May 30th. The parochial reports show a healthy growth. "The Lodge," the G. F. S. summer home, near the Lighthouse, in the upper part of Atlantic City, was opened by a special service of benediction by the Bishop. It is a noble charity, sustained by the G. F. S, to give to the girl of the factory or store a breathing-time at the seashore, at very nominal rates.

BURLINGTON.—Founder's Day at St. Mary's Hall, was celebrated on May 26th. The real date, Bishop Doane's birthday, falling on Sunday, the day for the celebration selected was the Saturday previous. A number of old graduates were present, prominent amongst whom was Mrs. Nelson of Williamsport, Pa., who was a member of the first class graduated, that of 1844. After the meeting of the alumni, the present graduating class were received and welcomed, and all proceeded to the library, and placed a wreath of flowers on the founder's picture. The chapel service was said by the Bishop, who celebrated the Holy Communion.

The new parish of the church of the Redeemer, North Plainfield, has begun to hold services, with large congregations in attendance. A rector has not yet been called.

St. Paul's, Westfield, has began services in a hall, with excellent success.

Connecticut

John Williams, D. D., LL.D., Bishop

The 104th annual diocesan convention was held in St. John's church, Bridgeport, June 12th. The services began at 9:30, Dr. Samuel Hart of Trinity College, preaching the sermon, and the Bishop celebrating the Holy Communion.

The Rev. M. K. Bailey was unanimously re-elected secretary, and appointed as his assistants, the Rev. F. D. Harriman and the Rev. A. T. Parsons.

The Bishop read his annual address. He reported that during the past year he had visited 90 churches, chapels, and missions, officiated on 135 occasions, delivered 134 addresses, confirmed 1,270 persons. None of the diocesan clergy have died. He spoke very feelingly of the death of Judge Pardee, of Hartford; of Mr. Peck, of Birmingham; and Mr. Kidston, of New Haven, prominent laymen of the diocese. During the year, 11 deacons have been ordained, and 9 deacons advanced to the priesthood. Ten clergymen have been received into the diocese, and 19 have received letters dimissory. There are now 25 candidates for Holy Orders; 4 churches have been consecrated.

Re-assembling after lunch, the first matter discussed was the relief of aged and infirm clergy, resulting in the appointment of a committee empowered to raise $100,000 as a fund, the income to be used for this purpose. But this work was not to interfere with the measures at present in force in the diocese, which now yield an income of about $4,000 a year.

The following amendment was accepted and passed:

Resolved, That Section I of Canon I be amended by the addition of the following paragraph:

The site of any existing church or chapel shall not be changed by any parish without the approval of the bishop, acting with the advice and consent of the Standing Committee; and notification of application for such a change of site shall be given by the Standing Committee to the rector and vestry of any other parish or parishes within the same town or city.

Col. Jacob L. Greene, of Hartford, read the report of the committee on the Bishop's Fund, the face value of which is $86,000, and recommended that means be taken to meet the shrinkage in revenue that was bound to come in a few years on account of re-investments of securities soon to be redeemed at lower rates; a committee was appointed to secure subscriptions to raise the fund to $100,000, which it is expected will yield at least $5,200 a year.

A report on the Diocesan Boys' School at Cheshire, was read by the Rev. Mr. Lines, and its needs were set forth. A committee was appointed to secure an endowment fund of $50,000.

The elections resulted as follows: Standing Committee, the Rev. Drs. Wm. Tatlock, and Sam'l Hart; the Rev. Messrs.

S. O. Seymour, Edward S. Lines, and Henry M. Sherman, the same as last year. Treasurer, Mr. Frederick J. Kingsbury, of Waterbury; registrar, the Rev. Samuel Hart, D. D.

The Missionary Society of the diocese is the same as last year, except that the name of E. Livingston Welles was substituted for that of William Nash, of Stratford.

The Church Scholarship Society reported an unusually successful year.

After the usual complimentary resolutions and closing devotions, the convention adjourned *sine die*.

HARTFORD.—Mr. Dudley Buck, of the class of '59, is to conduct the music, including a composition of his own, on the occasion of the hoisting of the flag on the campus of Trinity College. A large male chorus will take part. Judge Joseph Buffington, of the class of '75, has made a recent valuable gift to the library.

Missouri

Daniel S. Tuttle, D.D., Bishop

St. Mark's School, Portland, closed May 31st, for the summer vacation, after a most successful year. The closing exercises began on Tuesday, May 29th, with Evening Prayer in the neat little chapel connected with the school, and a sermon by the Bishop. On Wednesday, there was a celebration of the Holy Communion, at 10:30 A. M., and a sermon by the Rev. C. G. Davis. On Thursday, the final examinations were held in the school room, and the day closed with Evening Prayer at 8 P. M., and the commencement sermon, by the Rev. John Wilkinson. Beautiful medals of gold and silver, and other rewards, were distributed to those who had distinguished themselves in scholarship or deportment. On Friday morning, before the departure of the guests for their homes, there was an early celebration of the Holy Communion, the Bishop officiating. The Rev. Mr. Alleyne, who has charge of both the school and church work at Portland, and his faithful assistant in the school—Mr. Gill—are doing a work that has already borne much ruit, and that gives promise of yet greater results in the uture.

The Bishop of Missouri has just received from the clergy of St. Louis, a gift of academic hoods of his degree of Doctor of Divinity of Columbia College, and the University of the South.

Massachusetts

William Lawrence, S.T.D., Bishop

Bishop Lawrence recently confirmed 40 persons in St. John's church, Northampton, and 26 in St. John's church, Gloucester.

Bishop Lawrence confirmed, Sunday, June 10th, 18 candidates, in Christ church, Quincy.

BOSTON.—The Rev. George S. Converse, D. D., at a regular meeting of the Boston archdeaconry, was elected archdeacon, the Rev. W. E. C. Smith, secretary, and Mr. L. S. Tuckerman, treasurer.

MIDDLEBOROUGH.—The annual meeting of the Archdeaconry of New Bedford met at Middleborough June 13th. The Bishop celebrated the Holy Communion. The by-laws were ratified, and the appropriations for the missionary work were made known. The Rev. George Osgood, of North Attleborough, was elected secretary; Hon. E. R. Beebe, treasurer; the executive committee: the Rev. Messrs. C. H. Learoyd and W. F. Cheney; Messrs. Clement K. Fay and E. H. Bennett.

MALDEN.—The last regular meeting of the Eastern Convocation, which is to be continued, notwithstanding the establishment of archdeaconries, met in St. Paul's church, June 6th. The Holy Communion was celebrated, and a sermon was preached on Jonah, by Dean Hodges, of Cambridge. Mr. Causten Browne read an essay on a "Layman's View of Preaching." The exegesis on St. John i: 7, was given by the Rev. S. S. Marquis. "The Pre-Christian Element in the Burial Service," was the subject of a liturgical paper by the Rev. W. H. Williams. The addresses at the evening service were on women's work in the Church, and were given by the Rev. Messrs. Philo Sprague, F. B. Allen, and D. D. Addison.

SPRINGFIELD.—The first regular meeting of the Springfield Archdeaconry was held in Christ church. The Holy Communion was celebrated at 10:30 A. M. by Archdeacon Brooks. The Rev. J. C. Welwood, of Holyoke, was elected secretary, Mr. C. H. Reed, of North Adams, treasurer; the executive committee, in addition to the archdeacon, secretary and treasurer, to be composed of the Rev. R. C. Smith, of Northampton, the Rev. Dr. Lawrence, Messrs. W. S. Petherbridge, of Pittsfield, and C. C. Conant, of Greenfield. Williamstown will hereafter receive a larger appropriation from the Board of Missions. This is the only instance of an increase. Archdeacon Brooks made an address on the work of the archdeaconry, followed by an informal talk on the needs of the several parishes. The next meeting will be held in Shelburne Falls on October 11th.

WOLLASTON.—The corner-stone of St. Chrysostom's church was laid June 12th. The Bishop, together with the Rev. Messrs. Breed, Davis, and Duffield, and the choir of Christ church, Quincy, robed in the house of Mrs. Edmund B. Taylor, and marched in procession, singing, "The Church's one foundation." The Lord's Prayer and collects were said by Archdeacon Duffield, who also read the lesson. Mr. Geo. H. Page, the warden, read the contents of the box, after which Bishop Lawrence struck the stone three times with the trowel and pronounced the place set apart for the worship of God. Addresses were made by the Bishop and the Rev. W. R. Breed. The architect of the church is J. Howland Jones, who is also clerk of the parish. The cost of the building will be about $4,500, and the seating capacity is 200. The exterior measurements are 80x24. It will have a pitch roof with large cypress beams as supporters. The interior finish will be of the same material, stained dark. The lot, which has a frontage of 125 feet, with a depth of 228, is the gift of Mrs. Edmund B. Taylor, and is located on the main thoroughfare of the town.

West Virginia

Geo. Wm. Peterkin, D.D., LL.D., Bishop

The 17th annual council held its opening service in St. Matthew's church, Wheeling, June 6th. The Rev. W. H. Neilson, D. D., preached the sermon, and the Bishop celebrated the Holy Communion. In the afternoon the diocesan branch of the Woman's Auxiliary met and was addressed by the general secretary, Miss Emery, who made special mention of the proposal to endow a missionary Episcopate. The evening was devoted to the St. Andrews' Brotherhood, which was addressed by Mr. S. A. Haynes, of Indianapolis.

On Thursday morning, June 7, the Bishop read his annual address, from which the following official acts are reported: Confirmations, in West Virginia, 320; in Brazil, 142; in Virginia, 63; ordinations, six, of which four in Brazil; church consecrated, one; postulants, two; candidates for deacon's orders, three; for priest's orders, four.

At the afternoon session Bishop Penick made an address on work among the colored people.

A resolution was adopted expressing the gratitude of the diocese on the safe return of the Bishop from his journey to Brazil.

The evening was devoted to diocesan missions, when addresses were made by the Rev. Messrs. Gibbons, Roller, and Spurr.

On Friday morning the report of the committee on division was made. This proposed that the territory embraced in the Kanawha convocation be set apart, and that $10,000 be raised in the same as an endowment, to which the balance of the diocese would add $10,000 as an equivalent for the proposed diocese's share of the property of the present diocese, the Bishop being pledged to provide $5,000 if he consents to the proposed division. The subject was earnestly discussed and the report of the committee was adopted with a recommendation that a committee be appointed to examine the matter carefully and report at the next council.

A resolution was offered and adopted, commending the subject of Church unity to the clergy and laity of the diocese.

The report of the committee on parochial reports was adopted: Communicants, 3,420; Sunday school teachers and scholars, 3,654; contributions, parochial, $53,379.33; diocesan, $7,589; general, $2,942; total contributions received, $66,638.53; value of church property, $447,923.

The Standing Committee, the Missionary Committee, and the committee on religious and theological education, were re-elected. On motion, the invitation of the Rev. W. L. Gravatt to hold the next council in Zion church, Charleston, was accepted. Each day while the council was in session there was a celebration of the Holy Communion at 7:30 A. M; an early service at St. Luke's, at 7:15 A. M., and Morning Prayer and sermon at St. Matthew's at 11 A. M.

May 20th, Bishop Peterkin visited Zion church, Charlestown, and confirmed seven persons. In the afternoon he visited Trinity church, Shepherdstown, and confirmed 20; and at night he confirmed ten, in the chapel at Duffield.

South Carolina

Wm. B. W. Howe, S.T.D., Bishop

A handsome building has been presented by the Rev. Charles F. Hoffman, D. D., of New York, to the Porter Military Academy of Charleston, S. C., for the purpose of a library. The building is of brick with stone trimmings, and has space for 30,000 volumes.

Bishop Howe has gone to his mountain home at Saluda, N. C. Major Gadsden, president of the N. E. R. R., provided the Bishop with a private car, on which he could travel in comfort and without change. The Bishop, though somewhat fatigued, stood the journey exceedingly well and appeared to be in fairly good health. He was accompanied by his son and daughter.

The large and beautiful chancel window in St. Mark's church, Charleston, which was shattered by the storm last August, has been restored, and on Sunday evening, May 27th, special services were held, the Rev. Dr. Porter, formerly rector of St. Mark's, preaching an eloquent sermon to a large congregation, from the text, "God is love." The window was made by Geissler, of New York, and is a beautiful piece of work.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

The assembly grounds at Chautauqua will have a new church building this summer, the chapel of the Good Shepherd being nearly ready for occupancy. The chapel will be in pleasing contrast with the majority of buildings at Chautauqua, being of the English rural chapel type, with long, sloping roofs of soft, mossy-brown shingles, projecting cowl with half-hidden bell and a gabled facade, surmounted by a cross, and having a stained glass window, two lancet windows and projecting porch and cross. On the roof of the building will be a small ventilator with cusped louver opening and graceful spirelet, all enriched with radiated shingle-work. Each side will be wainscotted, and will have delicately-tinted cathedral-glass windows, and will have an open-timbered roof dividing the ceiling into panels with borders and frieze, all of Norway pine, natural finish. A graceful arch will intervene between nave and chancel. The chancel, approached by two steps, contains the choir stalls at each side. The organ chamber and book room are behind the stalls, and the vestry or guild room, is to the left of the chancel. The sanctuary is viewed through the chancel, with its steps and rail and sanctury stained glass window occupying the entire space from altar reredos to roof. Distinct ventilating systems are arranged for church, chancel, and vestry. The Rev. A. S. Dealey of Jamestown, the Rev. C. H. Smith, the Rev. Jesse Brush, the Rev. L. W. Batten, the Hon. George Barker of Fredonia, and Messrs. E. R. Whiteside of Chautauqua, W. W. McCandless of Pittsburg, and Prof. R. T. Ely, are the organizers of the mission. Mr. W. H. Archer, F. A. I. A., of Buffalo, a member of the Laymen's Mission League, of this city, is the architect of this church, as well as of seven others in the diocese.

East Carolina

Alfred A. Watson, D. D., Bishop

June 3rd, Bishop Watson preached and confirmed three candidates at Christ church, Elizabeth City. In the evening he went to St. John's, Weeksville, and confirmed one.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

MEDIA.—After being closed for four months, during which time the interior of the edifice has been materially improved and embellished, Christ church was re-opened on Tuesday evening, 5th inst., with a service of benediction, Bishop Whitaker officiating. After Evensong, said by the rector, the Rev. A. J. Arnold, a sermon was delivered by the Rev. Dr. A. G. Mortimer. The music was given very accurately by the new vested boy choir of 25 voices. Bishop Whitaker, in an address, congratulated the rector and congregation on the successful manner in which the improvements have been carried out. These include a new altar, new sittings, and entirely new furnishings. The whole interior has been changed and enlarged, the plaster ceiling removed and replaced with oak. All the interior woodwork—including the sittings—are of handsomely finished oak. Services are announced to continue during the week at 9 A. M. and 5 P. M.

RADNOR.—On the 2nd Sunday after Trinity, Bishop Whitaker at St. Martin's church, administered the rite of Confirmation to a class of nine persons presented by the rector, the Rev. W. S. Baer, who preached the sermon, and celebrated the Holy Communion.

CHESTER.—A reception was held on Thursday evening, 7th inst., at St. Paul's church, to commemorate the first anniversary, as rector, of the Rev. F. M. Taitt. Mr. Taitt was presented by his parishioners with a very handsome oak desk, study chair, and revolving book-case. To the presentation speech made by Mr. William S. Johnson, Mr. Taitt responded.

PAOLI.—The Rev. G. L. Bishop, in charge of the mission of the Good Samaritan, speaks of continued removals from the neighborhood. In its ability to raise money, and in the number of Church people, the Church has lost ground, but in its missionary character the work is increasing. As this town is the terminus of many of the local trains of the Pennsylvania railroad, and the place of residence of the wrecking and construction crews, the missionary has to do with very many of the railroad hands. Of nine Baptisms, seven were children of railroad employes; while of eight burials, five have been those of railroad men.

COATESVILLE.—A picturesque design for Trinity church, submitted in competition, by George Nattress, architect, of Philadelphia, has been selected by the vestry. The plans provide for a stone building with a slate roof. From the character of the site, a clerestory church, with nave, arcade, and columns of stone, has been considered desirable. There will be a quaint tower with oak-shingle-covered spire. The interior will have an organ chamber, opening into the chancel, choir stalls, and a side chapel for the Sunday schools. A special feature is a fine chancel arch.

The Living Church

Chicago, June 23, 1894

Rev. C. W. Leffingwell, Editor and Proprietor

It seems difficult for some of our contemporaries to see that a charge left upon certain property by individuals for specific purposes, whether charitable educational, or religious, is not the same thing as a tax levied upon the property by the State. If property passes to a new owner or tenant, subject to an obligation which was placed upon it by a former owner, we do not see why it should provoke irritation. The new occupant pays the less for it. The value is necessarily affected by the lien upon the property. It may be within the power of the State to annul a perpetual charge of this kind upon an estate, but it cannot rightly be upon the ground that the State imposed it and can therefore remove it. It can only be upon the broader ground of the right of "eminent domain." This is a ground upon which almost any interference with property rights can be justified. The hereditary property rights of the Church in England and Wales stands upon the same footing with other hereditary rights. When the disendowment of the Church has been effected, the great land owners may set their houses in order. The principle which lies at the bottom of these movements is that of the State ownership of land. It is significant that the Welsh Bill does not do away with the tithe-rent charge, but simply appropriates it to secular purposes.

The Archbishop of Canterbury, at the Anglican Missionary Conference in London, emphasized the thought that the Church itself should be the great mission power, every individual realizing that the first business of a Christian is to make other people Christians. "At present the societies are the mission conscience of the Church. But that is not the right state of things. When missions are a universally felt duty . . . . to a great extent their (the societies') work will be changed. The great Church of America, which delights our hearts from time to time, by recognizing itself as a daughter Church, and which sends here such noble and spirit-stirring men from time to time, has no missionary society. The Church there is the mission society itself." The Archbishop considered that the scientific study of missions, as a great historical subject, with a view of its enormous importance, is now beginning. "Things which belong to it have been thought of now and then in a fragmentary way; but a great comprehensive, scientific study of missions can only come at a certain period of the Church's history." "All that will only promote the great end which is coming, of the Church doing its own missions."

An unfortunate result of the Parliament of Religions has been the depreciation of Christianity and of what it is doing in foreign missionary work, by such men as Swami Vivekananda, the Hindu monk, who has been addressing large audiences in various parts of the country. It would be well for those who have been misled by his statements, to hear not only the other side of the case, as given by the missionaries themselves, but also to note that information from his own country shows him to be far from trustworthy. The name by which he is known to us is an assumed one, his real name being Novendra Nath Dutt. He is a son of a pleader of the high court, a graduate of Calcutta University, and has only recently adopted an ascetic life. To the teachings he received as a student in the Christian Missionary College at Calcutta, are traceable the ideas of the brotherhood of man and the lordship of God over the conscience, which he has been ascribing to Hinduism. The caste system of that religion antagonizes both, and persecutes, so far as it can, those who live in accordance with them. The organ of that branch of the Brahmo Somaj, of which Mozoomdar is a member, says that if Vivekananda were a representative of orthodox Hinduism, he would nor cross the ocean, partake of the food of outcasts, viz., of Christians and foreigners, smoke cigars, etc. Such action effectually shuts him out from a participation in the brotherhood that he claims is practiced by Hindu devotees.

The discussion in the convention of the Reformed Episcopal Church about ordination will be a surprise to many. It looks as if that body had already developed a "high" and a "low" Church party. Wonderful to relate, Dr. Cheney appears as the leader of the former. We suppose that is the reason why he is described in the Chicago papers as a "Prelate." The discussion was caused by a resolution introduced by Dr. Fallows, Bishop of the West Side, exempting a "presbyter coming from any Evangelical Church into this Church" from further ordination. It was strongly opposed by Bishop Cheney, of the South Side. This called up Bishop Campbell, of Canada, who thought the position of Bishop Cheney and his sympathizers a reflection upon him, inasmuch as it would brand his orders as irregular. He threatened the Church with disruption and declared that he would leave it if this resolution should fail to pass. Finally, the resolution was passed by a vote of 42 to 17, and hereafter ministers of other denominations will be admitted on their own valuation. It would be interesting to know whether those ministers who regard themselves as already invested with episcopal powers, as was the case with the Presbyterians formerly, if not now, are accounted as bishops without reordination in the event of their entering the Reformed Episcopal body. Also, what is the difference between a presbyter and a deacon in this Church? If ordination is simply a setting apart to a special work, why should it not be repeated as often as a man enters upon a new sphere of labor? On the whole, it looks as if the whole matter of ordination needed further elucidation. Above all, we fear that some of our Reformed brethren have not yet entirely emancipated themselves from the "superstitions" of the Episcopal Church, out of which many of them came.

Papal, Anglican, Protestant

The New York *Outlook* recently had a very clear statement of the "three theories of the Church, —the Papal, the Anglican, the Protestant." The Papal theory, it says, "holds that Christ organized an ecclesiastical society, founding it on the primacy of Peter, who had authority to appoint his successors." This is perhaps a fair general statement, but it ought to be observed that while it is claimed that Peter appointed his immediate successor, subsequent Popes were chosen and consecrated by the Bishops of the environs of Rome, and in later times by the College of Cardinals. This makes a serious difficulty about succession from Peter, if by succession is meant the transmission of power from the hands of predecessors.

"The Anglican theory," the same authority proceeds, "holds that He organized an ecclesiastical society, founding it on the twelve Apostles, who had authority to appoint their successors." It is to be remembered in this connection that this is not merely an "Anglican" theory, but it is the only theory that has ever been known in the Holy Eastern Church, the oldest portion of Christendom. They who can show the succession in the Church of Jerusalem, from St. James the Just to the present day, are likely to think that this view of the Church is not a "theory" but a fact.

"The Protestant theory," the *Outlook* continues, "holds that Christ did not organize any ecclesiastical society, that He taught certain great truths and inspired and still inspires a divine life, and left those who hold that truth and possess that life to organize their own institutions."

It is difficult to see how any one can read the historical parts of the New Testament and still hold such a theory as this. To accord with it, the Apostles should have contented themselves with preaching the truth on and after the Day of Pentecost, and then have left the people to organize their own societies as they felt themselves to be in possession of the divine life. Why should the Apostles have insisted upon Baptism? The Quakers, who are a most exemplary sect, fully convinced moreover that they have been inspired with life from above, do not practice Baptism. St. Peter, it would seem, when he saw that upon the acceptance by Cornelius and his friends, of the truth which he preached, evident tokens of the Spirit were showered upon them, should have gone on his way, leaving them to organize after their own method, instead of initiating them into his society. St. Paul should have left the Galatians alone when, for reasons satisfactory to themselves, they adopted a form of "truth" somewhat different from that which he had inculcated. And why should he and Barnabas have ordained presbyters in every Church instead of leaving the new converts to adopt such a constitution as they saw fit?

It is equally difficult to comprehend how any one can see an exemplification of the Protestant theory in the history of Christianity subsequent to the apostolic age. Christians already, so soon as we have any trace of their life from their own writings, were possessed with the idea that they belonged to an organization which had been founded by Christ and His Apostles, and they appealed to the officers and archives of that organization as a testimony against the views of certain voluntary societies which held what they considered a "spiritual and mystical" view.

To most philosophical students of history it seems clear that there would not have been much left of Christianity in the course of fifteen centuries, if there had not been all along a great ecclesiastical society which claimed to be "the depository of the special grace of Christ and the revelation of His truth and life," which *The Outlook* says is part of the Anglican theory.

There are many also who are seriously anxious, as they observe the consequences of the theory which leaves men who hold that "truth is what a man troweth," and that they have the divine life, to organize their own institutions in their own way. Christianity, left to such keeping, is liable to strange transformations. Already the residuum, called "our common Christianity," includes little more than what is taken to be the ethical teaching of the Gospel, and even that must be reformed to suit the modern period.

There is no doubt that the Christian unity movement owes much of its strength to the growing conviction that the theory defined as "Protestant" is fraught with disaster to the fundamentals of the Christian Faith. We are skeptical as regards the statement of *The Outlook*, that "many eminent Anglican scholars hold the Protestant" or voluntary organization, theory, but there are abundant indications of the fact that "some eminent non-Anglican scholars—Dr. Shields for example—hold the" Anglican theory. Like *The Outlook*, we too, "do not wonder that such scholars are ready to adopt as a basis of Church union the Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church."

We rather wonder that they do not make haste to enter the Church which has this Historic Episcopate. They are really Anglicans, not Protestants.

The Outlook, by its clear definitions, exposes the futility of any compromise between the positions which it designates as the "Anglican" and the "Protestant," respectively. It is no more possible to combine them into one organization, than it is to reduce a mixture of oil and water to homogeneity. One must be true, the other false. The attempt to compound them into one body is like bringing together two chemical substances so related that upon contact an explosion is inevitable; or if the result is not an explosion, it is because one of the two elements suffers virtual extinction.

Those among us who fondly imagine that unity can be attained by the acceptance of the Episcopal "fact" with the Congregational "theory," would learn, if their plan succeeded, that the "theory" would soon mould the "fact" into harmony with itself, and Episcopacy would be remitted to the cabinet of antiquities, or driven to take its place in impotence by the side of the other worn-out giants, Pope and Pagan, of Bunyan's Pilgrim's Progress.

A Word from the Weak to the Wise

ABOUT THE CHURCH AND THE COLORED FLOK, ESPECIALLY IN SOUTH CAROLINA

Opening THE LIVING CHURCH recently, I was instantly attracted by the letter of the Rev. Mr. Burbank, of Ohio, on "The Church's Mission to the Colored People." Our brother is entitled to my hearty thanks, which are hereby expressed, for his worthy response to what he calls Bishop Penick's "revelations." So far as statistics, and census reports, and such like, can make the truth mighty to prevail, Bishop Penick has done his part, and has done it well. He has not spoken wide of the mark. Will you let one speak who knows them well, though not of this race by blood, yet in life-long bonds of friendship and brotherhood united to them?

I was born on a North Carolina plantation, among these people. The plaintive lullaby of my soft-voiced, dear old "Mammy," who would have died for her boy, God bless her, was among the first sounds that fell upon my baby ear. My chosen playmates were among them. I grew to manhood among them. And the larger share of my life as a priest for eighteen years, I have felt constrained to give them in the work of the ministry. Knowing them, then, in all these relationships and respects, speaking out of a knowledge gained through experience, I beg to discuss with your readers the title of Mr. Burbank's letter in your issue of Feb. 3d.

First, it is true, that crime among the colored people, wherever they are left to shift, morally, for themselves, is just as frequent and as flagrant as Bishop Penick makes the census tables assert. And yet, it is not one whit worse with my colored friends than it is in the case of any other people or race with the same environments. This certainly is not a race issue, this issue of crime. It is something that issues always and everywhere out of our common, weak human nature. If with this peculiar people, whose forefathers laved in "Afric's sunny fountains," the aptness to fall into crime can be imputed unto them as a racial weakness, it is because they have in their bosoms those great emotional hearts which are just as susceptible to the gentle means of grace as they are to the works of darkness.

Let me ask, then, if this susceptibility of these simple folk to good as well as bad influences, does not lay upon us the burden of accountability, to be borne as in the sight of God and man?

This burden is the more easily carried, at least it now should be the more readily assumed, when, because of the amenability of the colored people to wholesome influences, what Mr. Burbank quotes from Bishop Penick is literally true, that "within the sphere of her operations among them, the Church has almost succeeded in staying the crime-life."

I beg to state in brief detail how, according to my own experience as a missionary, this fact becomes wrought out. In this archdeaconry, the chief feature of Church work is through the mission schools. Wherever a mission is called for, if undertaken at all, the first step is to send, if possible, a teacher to begin a Church school. Sometimes the day school grows, in a little while, out of the Sunday school, but the purpose of the Church is according to the desire of the people themselves, to have a system by which their children can be taught, and disciplined, and trained up in the nurture and admonition of the Lord. When one thinks of the daily drilling in the Catechism, the Collects, the hymns, and anthems, and prayers of Mother Church, with the usual adjunct of a sewing school one day in the week, in which boys and girls join, with a Sunday school and mission services superadded on the Lord's Day, he will not be surprised, nay, he will rather expect, that the result will be a radical change in the life and condition of the children of that community. And not of the children only; for in a little while these become teachers of their parents, and we have now a number of sturdy congregations, including old people and young, which have been founded upon the little beginnings of an apparently unpromising school.

The craving of the old people, the mothers and fathers of these children, in connection with their own ignorance and wretched surroundings, is simply phenomenal. There is but one way in which to account for it, and that is, that God has given them, in behalf of their offspring, this instinct of self-preservation. Their own lines have been cast in worse than unpleasant places. The advantages of improvement and development of life on a higher and noble plane, mental, and moral, and spiritual, have been lost to these great-hearted fathers and mothers. But they will win them for their little ones. They sometimes come to our teachers, as well as to the writer, and say, "We cannot change; we are too old and too ignorant to understand your ways; but we bring you our children, and you may make them what you will."

A second point which I wish to impress upon your readers is this, that not only is our branch of the Catholic Church peculiarly fitted to do this work, but that the colored people themselves are becoming more and more convinced of it. The fruits of every mission are a proof which they readily accept. With care in selecting centres and choosing teachers, in both which thus far, by God's goodness, we have had good fortune, the promise of the Church in this behalf is being wonderfully fulfilled.

Mr. Burbank speaks in his letter of the great want "of men and means" to do our Lord's mission in making known to these people, "through the Church, the manifold gifts of God." Speaking of my own field, I would revise his statement in one particular, and leave out men, as one of the wants. To be sure, we do want men, and women, too. But, with us here, these could be had in a twinkling, were the "means" in hand. In South Carolina we have had as many as 32 of these mission schools. Some of these have been taught by deacons, candidates, and male catechists; some by devoted white women, to whom the parents of the children they teach once belonged. But by far the larger number of our teachers are colored women. It has been the policy to give the schools to these for two reasons: first, they make the most influential and effective teachers; and, secondly, there is so little else that a self-respecting, educated, young colored woman can do to support herself. Housemaids, and dressmakers, and the like, exceed the demand. When a young woman fits herself for a higher sphere in life, to which it is well for her to aspire, too often without occupation, she is left to become the prey of some vile man, who most frequently has a white skin to hide his black heart. And there is a third reason, though incidental: that the salary requirements of my sisters of this race are naturally not so great as of the other. For example, we have established a system of annual scholarships. Each of these scholarships amounts to $25; six of them, or $150, will plant us a school in any outpost in the archdeaconry. The board of the teacher is usually furnished by the patrons of the school, and the amount she gets, for teaching eight or nine months of the year, is far more than she could command in any vocation otherwise open to her. I wish it were possible in this way to save many of my sisters from a life of sin, while employing them in this harvest field, already over-ripe for the reapers.

We have six colored clergymen at work in the archdeaconry, which includes the whole diocese. Also a number of the white clergy minister to such missions as are within their cures or reach.

To support this work, pay the salaries of the clergy, colored and white, who are missionaries, and of the teachers, we receive from the Board of Missions, through the Church Commission, $4,000. This is the same amount which was appropriated to this diocese when the schools numbered one-third of the whole number now reached. The balance, *i. e.*, for the increase in the school fund, we have had to carry by voluntary contributions to the scholarship funds. But we have had to suspend at least half of our blessed schools because, by reason of the vast distress throughout the country, our scholarship donations have dreadfully decreased.

If your readers could be excited, through what they are assured may be accomplished here in building up these people in our most holy Faith; if they can be moved by the love of Christ, to represent Him here, through me, in establishing and enlarging this gracious work; in short, if they will send me the money, I will answer for the men and the women, not only to re-establish these vacant schools, but to do that which my heart burns to do, respond to the cries of my friends, in many new places, to go among them, and, by Christ's great might, through the Church, succor them.

If THE LIVING CHURCH will do us the service to print these notes, I shall ask to be allowed to follow them up in another issue, with an account of some other institutions and agencies by which we hope to broaden and deepen the Church's power and influence in this importunate mission field.

EDMUND N. JOYNER,
Archdeacon S. C.

Columbia.

The Society for the Increase of the Ministry

The president of Trinity College writes as follows to the Rev. H. I. Bodley, corresponding secretary, 240 Rich ave., Mount Vernon, N. Y.:

TRINITY COLLEGE, HARTFORD, MAY 24, 1894.

MY DEAR MR. BODLEY: No one is in a better position than I to appreciate the importance of the work done by your society in aiding worthy but indigent young men in the work of fitting for Holy Orders. If the recruits to the ministry which you have placed there were withdrawn, the effect would be disastrous in every grade, from the highest to the lowest. While there are cases now and then of persons who prove to be unworthy, the rules of the society and the conscientious oversight of the scholars reduces the number to a minimum. Your beneficiaries, on the whole, rank above the average in scholarship, and there are few cases where their conduct calls for discipline.

Of course a postulant for Holy Orders is expected to walk more carefully than others, and a single case of unworthy or irregular conduct is commented on more severely than it would be otherwise. But the college records show that your men are more particular in the observance of the statutes and regulations, more attentive to duties, and attain a higher standing in studies than men taken hap-hazard. I believe this to be largely due to the excellent system of oversight established by the society, as well as to the care exercised in selecting the beneficiaries.

Faithfully yours,
GEO. WILLIAMSON SMITH.

Letters to the Editor

A REPORT DENIED

To the Editor of The Living Church:

Having been told that in a recent issue of my old friend, THE LIVING CHURCH, there appeared a statement that I was thinking of seeking re-admission to the Anglican Communion, I beg leave to ask you for space in which to deny this.

I cannot imagine what has given rise to this rumor, as I have entertained no such idea for a moment. On the contrary, the days do but deepen my quiet and humble gratitude to God for the unspeakable gift of last summer.

June 5th, 1894. HENRY A. ADAMS.

CHURCH BUILDING IN CHAUTAUQUA

To the Editor of The Living Church:

The Church people who visit Chautauqua during the summer are putting up a chapel as a "headquarters" and for services, at an expense of about $1,400. This sum is already subscribed, and is in the hands of Mr. W.W. McCandless, of Pittsburgh, Pa. It is hoped to have it completed by July 1st, in time for the opening of the Assembly, when the Bishop of the diocese will come down and open it with appropriate services. Money is still needed for furnishing the chapel, and a pretty chancel window would be something that would add much to its beauty and completeness. This work appeals strongly to those who come to Chautauqua, and should receive their aid.

A. SIDNEY DEALEY,
Jamestown, N. Y. (Ch'man Building Com)

ST. MATTHEW XXVIII: 19, 20.

To the Editor of The Living Church:

The 19th and 20th verses of the 28th chapter of St. Matthew read, in the authorized version, as follows:

Go ye, therefore, and *teach* all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

In these two verses the verb, "to teach," is used twice; first in imperative mood, next as a participle. In the Greek version two verbs are used, viz.: 1st, *matheteusate* (imperative); and, 2nd, *didaskontes* (participle plural). The Revised Version translates the first, "make disciples of," and this translation, I think, is clearly right. It also reads, "baptizing them *into* the name," etc, which, I think, is also clearly right.

The second word, *didaskontes*, is translated in both the authorized and revised versions, "teaching." With all diffidence, and with due reverence, I do not think that the English word, teaching, brings out the exact shade of meaning of the Greek *didaskein*. This verb, in approved lexicons, is translated not only to "teach," to "instruct," but also "to show," "to demonstrate," "to render evident," "to give a play to be acted," "to bring out a drama." Now, in the two verses in question, the inspired Evangelist represents our Lord as giving His final instructions, before His ascension, as to the founding on earth of that society which is among us to this day, and which is known as His Church.

First, He commands them to make disciples of (*matheteusate*) all mankind, and admit them by baptism *into* His covenant. Next, as the "Society" they were to found was to be for all time, and He was to be with it, even unto the end of the world; as, too, it was to embrace in its membership erring human beings, liable at all times to go astray without ceaseless guidance and government, counsel and direction, and spiritual nursing and nourishment, it is but natural to believe that our Lord, in His yearning love for those He died to save, minutely unfolded to His first chosen actors in the momentous drama (I use the word reverently) they were to bring out, the form and sequence to be observed in its action, the lesson and moral to be taught and enforced, and the transcendant denouement of the whole. All this, and more, too, is implied by the use of the word *didaskontes*.

It implies instruction as to the form of government of the Church, the nature and purpose of its sacraments, its liturgy, and its creed, its orderly and beneficent progress through the ages, even into the end of the world. Were this not so, the teaching and practice of the Church from the beginning, as to that which has been held and taught, *semper ubique ab omnibus*, are without justification or a reason. Surely, the Apostles and Evangelists, fully conversant with the Greek, which was the generally spoken language of the people among whom they lived and wrote, well understood the different shades of meaning of the verbs *matehteuo* and *didasko*, and did not use the *two* words to express *one* and the same meaning.

Mobile, Ala., June 5, 1894. R. B. OWEN.

Personal Mention

The Rev. Dr. Henry Y. Satterlee sailed for Genoa, Saturday June 2d, in the "Werra."

The Rev. R. H. Weller, Jr., has been chosen to the board of trustees of Nashotah Theological Seminary.

The Rev. A. B. Shields has resigned the charge of St. Barnabas' church, Apponaug, R. I.

The Rev. J. W. Diggles has entered upon his duties as rector of St. Paul's church, Patchogue, N. Y.

The Rev. Wm. McGarvey, assistant minister of the church of the Evangelists, Philadelphia, has been elected Professor of Ecclesiastical History at Nashotah Theological Seminary, to fill the vacancy caused by the resignation of the Rev. Canon Riley.

The Rev. J. M. E. McKee has been appointed in charge of St. Matthew's chapel, Washington, D. C.

The Bishop of Michigan and his family will spend the summer in travel abroad.

The Rev. Joseph H. Johnson, of Detroit, Mich., has received the degree of Doctor of Divinity from Nashotah.

The Rev. G. W. Wallis, of St. Mark's church, Philadelphia, has sailed for England for the summer vacation.

The Rev. G. Livingston Bishop has taken charge of mission work at Paoli, Pa., during the summer.

The Rev. S. Seymour Lewis has resigned the charge of St. Thomas' church, Greenville, R. I.

The Rev. Percy Browne, of Roxbury, Boston, Mass., has sailed for a vacation abroad.

The Rev. E. H. VanWinkle, lately of the church of the Ascension, has been elected assistant minister of St. Clement's church, New York, and has accepted.

The Rev. M. Zara, of the Italian mission, Philadelphia, sailed on the 2d inst. from New York, per steamer "Werra", for Genoa, Italy, revisiting his native land after an absence of 24 years.

The Rev. John Kelso has accepted charge of Trinity church, Long Green, diocese of Maryland.

The Rev. Henry F. Allen sailed for Europe in the steamship "Lucania," Saturday, June 2d.

The Rev. Elliott White has resigned his position as assistant at St. John's chapel, Trinity parish, New York City.

The Rev. Sidney Beckwith has resigned charge of Grace church, Port Huron, Mich., to accept the rectorship of Trinity church, Marshall, in the diocese of Western Michigan. He goes to his new field July 8th next.

The Rev. John Munday has resigned charge of Trinity church, Alpena, Mich., his resignation to take effect in August.

The Rev. R. E. McDuff, rector of St. Paul's church, Flint, Mich., expects soon to establish mission services at two hopeful points outside that city.

The Rev. Robert B. Kimber has accepted a unanimous call to Trinity church, Seymour, Conn., and entered upon his duties on the fourth Sunday after Trinity. Address accordingly.

The University of North Carolina has conferred the degree of Doctor of Divinity upon the Rev. I. McK. Pittenger, rector of the church of the Good Shepherd, Raleigh, N. C.

The Rev. Dr. Riley, of Nashotah, the newly elected adjunct professor of pastoral theology in the General Theological Seminary, has accepted his appointment and is expected to enter upon his new duties in the autumn.

The Rev. Charles W. Camp has resigned Grace Church, Lockport, W. N. Y., and has accepted a call to be assistant minister of All Angels' church, New York City. Please address 175 West 78th st.

The Rev. Kenneth S. Guthrie, Ph. D., has resigned the charge of St. John the Evangelist's church, Hingham, Mass., and has become assistant to the Rev. Dr. Newlin, rector of the church of the Incarnation, Philadelphia, Pa. He assumes his new duties on 17th of June, and should be addressed at 532 Marshall st., Philadelphia, Pa.

Ordinations

At St. John's cathedral, Denver, Colo., on Wednesday, June 6th, Bishop Spalding ordained to the diaconate Mr. Vincent Owen Penley and Mr. Chas. Hall Cook.

The Rev. Leonard W. S. Stryker was advanced to the priesthood on Tuesday, June 5th, in Memorial chapel, Riverside, N. J. Prof. F. James, D. D., of the Divinity School, Philadelphia, preached the sermon. Mr. Stryker will assist his father, the Rev. P. W. Stryker, who has charge of several missions in Burlington county.

On Trinity Sunday, the Bishop of Delaware ordained Mr. S. F. W. Symonds, a graduate of the General Theological Seminary, to the diaconate, and the Rev. Percival C. Pyle to the priesthood. The service was held in the venerable church of the Holy Trinity, Wilmington, familiarly known as the Old Swedes' church. The sermon was preached by the Rev. A. G. Mortimer, D. D., of St. Mark's, Philadelphia.

On Tuesday, June 12th, at 10 A. M., in St. John's church, Providence, R. I., Messrs. Harry Howe Bogert, Chas. D. Burrows, and Lucian W. Rogers, were admitted to the diaconate by Bishop Clark. Mr. Bogert will assist the Ven. Robert Weeks, Archdeacon of Suffolk county, Long Island, during the summer, returning to the General Theological Seminary in the fall, to take his last year, after which he will go to the diocese of Rhode Island to labor in the priesthood.

Sunday morning, June 10th, at the church of the Advent, Boston, the Rev. Robert Codman, whose father is warden of the church, was advanced to the priesthood by Bishop Grafton of Fond du Lac. His brother, the Rev. Archibald Codman, now deceased, was during his short life an honored presbyter of this diocese. The sermon was preached by the Rev. C. T. Whittemore, a long-time friend of the Codman family. The candidate was presented by the Rev. Messrs. W. B. Frisby and C. T. Whittemore. Bishop Grafton was Celebrant.

On the 3rd Sunday after Trinity, at St. James' church, Philadelphia, Bishop Whitaker admitted to the diaconate Messrs. Francis McFetrick and John B. Van Fleet, presented by the Rev. Dr. J. D. Newlin; Mr. S. R. Colladay, presented by the Rev. Dr. T. C. Yarnall; Mr. Franklin Nelson Strader, presented by the Rev. J. N. Blanchard; and Mr. Herbert Parrish, presented by the Rev. Dr. J. Lewis Parks. The following deacons were advanced to the priesthood, viz.: The Rev. H. Riley Gummey, Jr., presented by the Rev. J. N. Blanchard (acting for the Rev. Dr. S. Upjohn, who was unavoidably absent); the Rev. Edward G. Knight, presented by the Rev. W. Ely; the Rev. Horace A. Walton, presented by the Rev. J. N. Blanchard; the Rev. A. R. De Witt, presented by the Rev. Horace F. Fuller; the Rev. Messrs. J. S. Bunting and W. N. Baily, presented by the Rev. L. W. Batten, Ph. D. The sermon was preached by the Rev. J. N. Blanchard, from the text, "As My Father hath sent Me, so send I you," St. John xx: 21. Bishop Whitaker was celebrant of the Holy Eucharist. The Rev. Messrs. H. A. Walton and S. R. Colladay will be assistants at St. James', the former has held that position for some months; the Rev. F. N. Strader goes to St. Paul's church, Evanston, Wyoming; the Rev. H. Parrish becomes an assistant at St. Peter's; the Rev. A. R. DeWitt is rector of Trinity church, Antrim, Cent. Pa.; the Rev. F. McFetrick goes to St. Michael's church, New York City; the Rev. H. R. Gummey, Jr., is assistant at St. Luke's, Germantown; the Rev. W. N. Baily is in charge of the church of the Holy Comforter, West Phila., and has been called to the rectorship; the Rev. Edward G. Knight is rector of St. John's free church; the Rev. J. S. Bunting is assistant at Holy Trinity; and the Rev. J. B. Van Fleet is to continue his studies, and will do post-graduate work at the University of Pennsylvania and the Philadelphia Divinity School.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Married

HARRIS—VAN DOREN.—At St. Ann's church, Morrisania, New York, on June 5th, by the Rev. Thomas R. Harris, D. D., rector of St. Paul's church, New York City, the Rev. Robert Van Kleeck Harris, rector of St. Mark's, Anaconda, Mont., and Anna Charlotte Van Doren, of New York.

Died

TAYLOR.—Entered into life, on Friday, June 15, after a brief illness of pneumonia, Cora Kingsley, dearly loved wife of the Ven. Frederick W. Taylor, D. D., rector of St. Paul's procathedral, Springfield, Ill.

Lord all pitying, Jesu blest,
Grant her Thine eternal rest.

Appeals

WANTED—Thirteen hundred dollars to pay for land around a church in a growing country missionary parish, to prevent erection of objectionable buildings all around and close to church, and to provide sites for rectory, and Sunday school, etc.

Pretty stone church; no rectory; growing Sunday school, but no Sunday school building; no land on which to build. Parishioners are doing what they can. Hearty approval of Bishop and Archdeacon. Outside help absolutely needed. Subscriptions will be gratefully acknowledged by

HENRY BARKER,
Rector and Missionary,
All Saints' church, Rosendale, N. Y.

Name THE LIVING CHURCH.

THE Bishop of New York has appointed Saturday, June 23rd, for the blessing of the school building recently erected on Priory Farm, to be used as a training school for poor boys, under the care of the Brothers of Nazareth. Since Christmas we have been making a great effort to secure $4,000, to pay off an indebtedness that has accumulated in the development of our plant. The amount secured to date is $2,975.25. Some of this is conditional upon our getting the whole amount. We are very desirous of having the property free from this indebtedness when the Bishop makes his visitation. Having under our charge men and boys from different parts of the country, we earnestly appeal for donations from people throughout the Church. We shall be thankful for the smallest gifts.

BROTHER GILBERT,
Superior, O. B. N.

Priory Farm, Verbank, N. Y.

$600 NEEDED.

Our appeal for help a few months ago met with no response. Our creditors kindly, but with increased rate of interest, extended the time. That will expire soon. Financial depression, recent inundation of our city, and other distresses, leave us in such a condition that we are obliged to appeal again in order to save our church property. We need $600 at once. J. D. MCCONKEY, rector, church of the Nativity, Lewiston, Idaho.

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-four dioceses, including work among Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

The fiscal year beginning September 1st requires, for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools, many gifts, large and small.

Remittances should be made to MR. GEORGE BLISS, treasurer, Church Missions House, Fourth ave. and 22nd st., New York; communications to the REV. WM. S. LANGFORD, D. D., general secretary

Acknowledgments

FOR Madera, Cal., church debt: Grace church S. S., San Francisco, $5; the Rev. E. C. Smith, $1; Nemo, the Alcatraz, San Francisco, $3.

FOR G. F. S. MEMORIAL ROOM IN ST. LUKE'S HOSPITAL

Chicago—proceeds of entertainments: Trinity Branch, $23.55; Ascension Branch, $32; Grace Branch, $63.25; C. H. Jordan, $10; Rose Angeline Bates, Cathedral, $1; cash, Cathedral, 11 cts.; St. James' Branch, $10.95; accrued interest, $97 50; amount previously acknowledged $3,361.64; total amount to date, $3,600.

Special memorial to the late vice-president, Mrs. Nelson W. Perry: Offering at service in Cathedral, June 10th, $12.57; amount previously acknowledged, $15.76; total, $28.33.

FANNY GROESBECK, Treasurer.

413 Washington B'lv'd, Chicago, June 11, 1894.

Church and Parish

CANON RODGERS, Davenport, Iowa, would be glad to take summer duty near the lakes for rest and change.

ATTENTION, VESTRIES!—A priest, married, 35 years, extempore preacher of good report, fine recommendations in own diocese and in Brooklyn, seeks parish east of Chicago. Moderate salary. Desirous to stay and build up. Address STABILITY, care LIVING CHURCH.

WANTED—Churchman, unmarried, as first assistant and teacher of mathematics in a flourishing boys' school. Man in orders, who could take Sunday mission work, preferred. Address the REV. A. L. BURLESON, San Antonio, Texas.

ST. ALBAN'S Summer Camp School will begin its fourth session on July 1st. Parents who wish to give their boys a two months' "outing" in the woods of Northern Michigan, under the care of experienced masters, should correspond with the Superintendent, A. H. NOYES, Headmaster St. Alban's School, Knoxville, Ill.

Choir and Study

"How not to see" is quite as fine an art as are thoroughly trained habits of observation. Impression, when promptly and pungently recorded, is vastly more entertaining and instructive than elaborate description, wherein most writers have signally failed. Almost daily, fresh demands are made upon time and energy, in this incessant exploration of English wonderland, where every foot of the commonest ground may invite the student back along the vistas of almost eighteen centuries. How to deal with this tremendous under-tow of the past, and yet not lose the weightier things, to us, of this current civilization, gives serious and frequent pause.

To visit Hampton Court, it was first necessary to brush up the parti-colored history, ecclesiastical, royal, and Cromwellian, for such a place has little to communicate to the illiterate idler. It lies only some fifteen miles westerly, up the Thames, yet in that fifteen miles the Thames in some unaccountable way swells into a navigable river on which the commerce of the world might find room, below London, where the Thames becomes a forth or arm of the sea. At Richmond it dwindles to a shallow creek, suited only for the row-boats wherein thousands of Londoners take their pastimes. Leaving the Waterloo station, a very pandemonium at all hours, the train moves down along the Southwark bank, within easy distance of Lambeth Palace where the Archbishop of Canterbury has his London abode, and soon introduces us into a panorama of rural scenery, found nowhere outside England. On the left, wide, flat fields are dotted with scores of cricket clubs, which is the national game. Indeed, the entire distance to Hampton Court, and beyond as far as Richmond, has a holiday, half-festival aspect, and the constantly changing passengers are mostly interested in all national and local sports and athletics. We find our way from the station through ancient lanes and by-ways, cross the little river, and within a few hundred yards, is the great gate, opening into the outer court. The "Court," a vast pile of brick, extends eastward, in three elongated sections connected by elaborated gateways, with lateral entrances and stairways. The great park of more than 600 acres lies along the Thames for its southern and eastern boundaries, and provides an excellent example of the tasteless, rectangular landscape gardening of the period, affording little other pleasure, here, at least, than the contemplation of three enormous vistas, radiating from the door of the east gate, to the right, directly ahead, and then, the third to the left, each precisely alike in dreadful straightness, interminable length, each vanishing at a point between parallel borders, apparently planted and trimmed to a desired uniformity; here and there a fountain and a statue, but nowhere an inviting, winding ramble, where the mind may be left with the infinitely finer gardening of Nature. Down these oppressive vistas no sensible person would or could walk far or long. The monotony must prove insupportable. It is all only good to look at from that east doorway!

Unquestionably the mass of buildings is at best tedious, and anything but beautiful. Founded by the ill-fated Cardinal Wolsey in 1525, after the Tudors and Stuarts had held "high-jinks" therein for generations, it ceased to be a royal residence, although remaining a crown property, until not far from the beginning of the present century. Queen Victoria has never made it a residence, but some forty complete suites of apartments have been arranged, where many families and persons who have rendered the State service, or decayed members of noble houses, find their homes, with well-ordered pensions. The immense series of buildings therefore has been much neglected, and has fallen into a "shabby-genteel" condition, and of the more than 1,000 rooms, few of them to-day are rendering any valuable service; certainly not the vast halls and galleries, which, although thrown open freely to visitors, have little to offer that will reward study. Truth is, the great builders of the Norman period were the great ecclesiastics, and of these Cardinal Wolsey was last, since none survived the headsman or sequestration who were rich or foolhardy enough to build anything that might tempt the rapacity of either the reigning monch, or the reigning favorites. The closer we get to the personality of Henry VIII, here, as elsewhere, the more revolting and terrible he becomes. Already he had half gorged himself with the wealth of defenseless Churchmen, monasteries, and pious foundations, and his wolfish thirst for spoliation grew with what it fed upon. So Hampton Court, as the wretched prelate slunk into portentous obscurity, gave the monarch as little concern and trouble in its seizure as a pheasant and her eggs would a practised poacher. The Tudor monarchs were builders mostly by proxy. At Cambridge, it is true, we have King's Chapel, by Henry VII., who also caused the erection of the matchless chapel in Westminster Abbey, bearing his name. King's College, and Chapel, and Gate House bear the sign-manual of Henry VIII. But it is safe to conclude that they were much more expert at demolition than construction; and that dozens of splendid edifices were torn down where they erected one. The ecclesiastics were the builders, reared and trained in the love of it, mostly, we may charitably believe, *ad majorem Dei Gloriam*, as they were fond of putting it.

Poor Hampton Court registers not a few of these demolitions and wasteful blunders. The present illustrated "New Guide," sold by authority, in the great hall, and prepared by Mr. Ernest Law, who is an authority on the history, architecture, and antiquities of the Court, presents views of certain courts and facades as they were originally, and as they came to appear after these wretched empirics of royalty had taken a hand at them. The dignities and imposing elegances of the stately "Tudor Gothic" have been frittered away, until what is really meritorious of the ancient pile, is obscured and sometimes altogether hidden. The edifice of to-day is a melancholy travesty on the masterpiece of Wolsey. The great hall is possibly the finest example of its class, ranking with the halls of Christ's, Oxford, and Trinity, Cambridge; surpassing even these in the exquisitely elaborated design of its open, timbered roof, which yet remind one of Henry's love of garish color. But there could be no more dismal place than such a vast interior, as it is quite shut out from the landscape by its windows which pierce the lateral walls at a considerable elevation; while the great area beneath them is filled with a wearisome series of tapestries, from which every grace of beauty and art they may once have possessed has passed away generations ago, leaving only staring areas of superannuated ugliness. This is the only apartment which interests us in a general way, for here the Shakespeare plays were first given before the Court, and Shakespeare himself as one in the company of players—notwithstanding a certain Mr. Ignatius Donnelly!—is held by invariable tradition to have taken part in them. The hall served as Court theatre down into the reign of the Georges.

We have no purpose of dwelling on the remnants of half-finished bric-a-brac one encounters in every fresh stairway and saloon at Hampton Court. The vaunted collection of pictures, however, cannot be got rid of so easily. They number close on to a thousand; and, strangely enough—and in no small part owing to that morbid delight in morbific and debased art—have elicited an unending comment from generation to generation. But no such extensive collection in Europe, elsewhere, is so afflicted with anonymous or unauthenticated works, and a puzzle of uncertainty lingers over the few pictures one might care to look at, so that there remains little pleasure. Here and there, a valuable picture is to be found, but there is an intolerable quantity of common-place and conjecture. One may ignore the Hampton Court pictures altogether without being greatly the loser, if the Dulwich and National Galleries are sedulously improved. But such pictures as theirs cannot be seen "on the fly," or "done" in a hurry. The astronomical clock is almost the only respectable survival from Henry's time. Unique in its complications, and a masterpiece of scientific invention, it fell into half-decay, like almost everything else there, and only within a few years has its secret been recovered, and the machinery set at work again.

The distinguishing attractions of Hampton Court, which will linger most graciously in remembrance, will be found outside—in its splendid environment. As already intimated, the type of landscape gardening then prevailing, has long gone out of favor with cultivated people. The great pile is flanked at its extreme left by Bushey Park and Kew, where a well-wooded little park, with its celebrated maze, still invites the simpler folk, while fronting upon Thames, are passages of attractive gardening, and hereabout, survives the gigantic grape vine (Black-Hamburgh), which, while not absolutely the largest in the kingdom, has grown here since its planting in 1768. The girth of the stem above the ground is 45 inches, and the annual crop of clusters, weighing about a pound each, has dwindled from 2,500, forty years ago, to less than 1,200; but the grapes are sweeter, although the bunches are fewer and smaller. Its out-branchings fill an immense grapery, which from time to time has been extended, notwithstanding severe prunings. There is something of general cheer and comfort in this resolute old denizen, and the Court is not absolutely useless.

When our English friends have well considered a project or movement looking towards a departure from existing methods, they commonly "organize." Thus what is worth keeping and promoting is not suffered to waste away in mere words. This time it is embodied in The Congregational Music Association. The president is His Grace, the Archbishop of Canterbury. Among the vice-presidents are found the names of thirteen bishops, four deans, four archdeacons, and several clerical and lay celebrities. There is apparently a strong and working council. Of the distinction and influence of this movement there can be no question. Such men do not give their names and support to frivolous undertakings. At the meeting at which organization was effected, these "prolegomena," happily selected from the sayings of eminent divines, were put forth. They are worth reading and thinking over carefully:

The object of the Association is to promote good congregational responding and singing, as being the true idea of public worship and consistent rendering of the Liturgy. The prevailing style of Church music is becoming increasingly unfavorable to liturgic worship. Our congregations are being robbed of their most precious heritage, and the spirituality of worship is being injuriously affected.—*Archdeacon Howell.*

When our holy services become instruments for the gratification of the singers, and when they become a simple amusement for the worshipers, the worship becomes dangerous to spiritual life, and a mere mockery to God in heaven.—*Canon Body.*

If in music we strive to offer our very best, we shall never forget that a hearty congregational service is the glory of a parish church.—*Canon Jacob.*

The spirit of professionalism in a choir is the ruin of the spirit of devotion in a congregation.—*Archdeacon Farrar.*

There is a real danger to the Church, lest its worship should degenerate into elaborateness of art.—*Bishop Mitchinson.*

A dumb congregation is a disgrace to any parish church.—*Bishop Stillingfleet.*

Not a bit behind in this felicity of statement, we must commend these citations from "Aims:"

1.—The object of the Association is to encourage congregational singing, and to restore to "the people" the public part assigned to them by the rubric.

2.—The Association has no desire to interfere with "quires and places where they sing," *i. e.*, cathedral and collegiate endowed choirs, or with the musical arrangements of larger churches which are virtually of cathedral rank. The sphere of its operation is the ordinary parish church, where the singing and the responding ought not to be left to the choir, but ought to be the duty and privilege of "the people," led and assisted by the choir, —rather to regulate and define its functions, and to render it a help and not a hindrance to congregational singing.

3.—The Association claims to be strictly loyal to the mind of the Church as expressed in her liturgical directions. It is absolutely neutral as regards the use of Anglican or Gregorian music, and desires to facilitate the congregational use of either.

This is, and has been from the beginning, a subject of fundamental importance in our own Church. It seems to have gathered importance even to the present day. Some similar movement among ourselves seems indispensable, not only to preserve the very existence of congregational worship, but to protect our liturgic worship from the encroachments of æstheticism and professionalism on one side, and from a persistent Italian-izing of them by the cultivation of modern florid, "Mass" music on the other. Too many of our congregations, even in rural neighborhoods and inland villages, have become fashionably "tongue-tied," or dumb, in the sanctuary. Worship can only perish when the spirit of worship is dead, and that can only be when the heart of the people is paralyzed. We urge our clergy, choirmasters, and organists, who believe in congregational worship, to consider the subject.

The Household

The Do-Nothing Society

BY L. M.

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CHAPTER XIII

It was a busy day with Aunt Janet; there was a lot of work to cut out for the sewing school, and two letters that ought to be written. Then there was that poor woman who had scalded her hand—she ought to go and see her.

"And we really must do nothing this evening at our meeting, or we shall have to change the name of the society! Well, I will take the letters first, while I have a quiet time."

So she sat down and wrote them; one to a missionary, for whom an auxiliary box was in preparation—a beautiful, gracious letter this—worthy of the former secretary; the other to George Ferguson, who had sent her some Scottish photographs. She had just put on her bonnet to pay the visit to the poor woman, when Julia Stone called, with a message from her mother.

"Now, Julia, my dear," said auntie, as Julia rose to depart, "I want you to do an errand for me, if you have time, for I am unusually busy to-day."

"Certainly I will, auntie."

"Call at this house—Mrs. Sand's, No. 18 Green's Alley, for me, will you? The poor thing has scalded her hand, and can't work, and I know she wants some looking after."

"But auntie, I am not used to poor people, I don't know what to say or do!"

"It is time you learned then," returned auntie. "Say and do just what you would if you came here and found me with a scalded hand, and perhaps nothing to eat in the house."

"I would say I was very sorry, and I would fix up your hand for you with oil and cotton—that's the thing, isn't it?—and then I would get you some tea and things."

"First-rate! Well, I will give you the tea and things," said auntie, "if you don't mind carrying a basket. Come into the pantry and we will forage. Here are some packages of tea and sugar, some rolls and some baked apples, and I will get a bottle of milk and the cold meat. Let me put in this old linen, which may be useful to her. Off with you now! I shan't tell you what to say or do!"

Julia started on the errand, half-inclined to be angry with auntie, "for making me go and see her dirty poor people, and carry baskets in the street;" yet she could not help a little feeling of exhilaration at the novelty of the thing; she wondered if she would be equal to it. Just then Harry Hunter passed rapidly up the street, and, as he greeted her, she fancied that he glanced curiously at the basket, which she had to carry carefully, so as not to spill the milk. "It seems to me that I am always meeting that boy!" she said to herself.

"I believe auntie is trying to make a 'district visitor' of her, and it doesn't come easy!" was his comment.

Green's Alley was soon found, but No. 18 not so easily, as few of the houses boasted legible numbers. After a good many inquiries, however, Mrs. Sand's house was pointed out, and Mrs. Sand herself opened the door with her left hand, her right being bandaged. Julia introduced herself, and said that her aunt, Miss Morton, was busy, and had asked her to call and see how Mrs. Sand's hand was, and if she could do anything for her.

"Thank you kindly, Miss," said the poor woman, "it pains me right smart, but it is the onhandiness I mind most. I can't do my washing, sewing, nor nothing; and how to feed the children I don't know, for *he's* out of work this two weeks"

"How did you scald it?" asked Julia.

"Tom—that's my youngest boy—pulled the saucepan of water over on me, a fooling around the stove."

"What do you do for it?"

"I put 'Pond's Extract' on first; then oil and cotton that Miss Janet sent me; and she said to put vaseline on it when it begins to heal."

Julia showed so much interest, that Mrs. Sand added: "Let me show it to you, Miss."

"Oh, no, please don't," exclaimed Julia, shrinking back.

Mrs. Sand looked astonished, but did not insist. Julia cast about in her mind how she should present the contents of the basket.

"Well, Aunt Janet sent you some old linen to bandage it," she said at last, and she put in a few little things for your lunch—as—as—you can't prepare anything easily with a scalded hand."

"Bless your heart, Miss! I haven't anything in the house to prepare," cried the poor woman. "Thank you kindly; Miss Janet has a good heart, and that's the truth. A fine dinner we'll have, against he gets in, and the children—poor things—comes in hungry from their school."

"How many children have you?"

"Four, Miss. Tom—he's just started to school—Moll and Sam, and the baby is asleep." She pointed to the back room.

"I lost a little girl last year, but I don't grieve now; she's better off, for it's hard to have so many, and so little to feed 'em with."

"Do you support yourself by taking in washing?" asked Julia.

"Yes, Miss, but I haven't much now. I'd like some more when my hand gets well."

"I'll give you mine!" exclaimed Julia, in a burst of benevolence. "Let me help you with that," she added, as Mrs. Sand began to make the fire to boil the kettle, "you ought not to do it with that hand."

She was rather unused to the business, and managed to hurt her own hand, smut her pretty dress, and fill the room with smoke, before she got the fire to burn; but her spirit was roused now, and she kept on courageously until the flames ascended brightly, and the kettle began to sing.

"How do you make tea, Mrs. Sand?" she asked humbly.

"Scald out the tea-pot, Miss; here it is; and put in a pinch or two of tea, then fill it up with boiling water."

Julia was rather uncertain how much "a pinch" might be. "I have put in three spoonsful, is that right? she asked.

"Yes, Miss, a little more than I has, but it'll stand some more water now after I pour it."

"Can I do anything else for you?"

"If you would take the baby for me a few minutes, please, Miss, as she's awake and crying now, while I fix a little bread and milk for her."

This was also a new occupation for Julia, but she managed to keep the child quiet by showing her watch, until the mother had some food ready for the hungry little creature. It was pretty to see the satisfied smile that brightened the baby's pale face, when she tasted the bread and milk.

The other three children, tumbling home from school, fell over Julia in the doorway, as she took her leave, and had to be introduced. In her new-born zeal she invited Moll and Sam to come to her house the next day after school, and she would give them something to do, to earn money for their mother; "For," she said wisely, "you ought to try to be useful and help her, now that she is incapacitated." Then, followed by Mrs. Sand's thanks and blessings, she said good-bye, leaving the children open-mouthed at the big word.

"What did she say you was, Mammy?"

"Capacity something—she mean't as how I wasn't fit to work."

Julia made her report to her aunt, who was a good deal amused by her account, but delighted that she had "taken hold" so vigorously.

"We must have you for a regular visitor, Julia, since you are evidently so well qualified," she said.

Julia laughingly declined the honor, but it came to pass afterwards that she found her way again to Mrs. Sand's; patronized Moll and Sam and gave work to the poor laundress; and the rector, at a hint from auntie, found means of introducing her to some more of his needy people.

All the work for the sewing school was cut out that day, with Jennie's help; and every trace of needlework was banished from the parlors, before the Do Nothings assembled in the evening.

"I want you to practice this song with me, Alice," said Nettie, sitting down to the piano.

"Not *practise*—that's work!" objected Julia, coming to look at the song.

"Well, try it over then. Have you hurt your hand, Julia?"

"Yes, a little."

Auntie could not help saying, "Julia hurt it this morning; making a fire for a poor woman, whom I asked her to visit."

Harry looked up quickly. "I thought you were on a charitable errand with your basket, Miss Julia, when I met you," he said.

"It was a new thing for me," Julia said, "but I got along better than I expected."

Dorothy was delighted. She and her mother had felt lately that they had more sympathy from Margaret and Julia than formerly; and she was so glad to find Julia interested in auntie's charitable work. During the evening, the subject of the missionary boxes came up for discussion. The Children's League had decided to send a box to the chapel at Ashton, in the Catskills, and Mabel had received a pleasant letter from the Rev. Mr. Merrill, who was grateful for the interest shown in his work, and glad of the prospect of a box to help out his Christmas tree for the Sunday school. This letter was sent to Nettie, to show to her mother, and, somehow, it remained in Nettie's writing-case, and never was laid up in the archives of the League! It was such a nice letter, and so characteristic of her mountain friend, that it was no wonder she should like to keep it, as a souvenir of that happy summer. Her thoughts often wandered back to the mountains, and, as she joined in the service at St. Mary's she frequently remembered the little chapel so far away, where the "same sweet prayers" were offered.

"I did not say anything about furnishing the chapel," said Mabel, "for I thought that part of the box might be a surprise. You don't think any one else is likely to give what we do?"

"No such good luck," said Nettie; "well, what have we, Mabel?"

"The cloth for a dossel, the vases and the bookmarks, and Dorothy has just promised me an altar book."

"Have they any hymn-boards?" asked Harry. "Suppose we choristers club together, and send them a couple."

"Won't the little chapel look fine," exclaimed Nettie. "Thank you all so much! I wish we could see it at Christmas."

"I should like to," said Will, "and especially that p ece of perfection, the missionary!"

Mabel reported that Christmas gifts

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and candy were coming in rapidly also, so that a good box was assured.

Auntie complained that the romantic Catskill chapel had taken away all the interest and left none for her Auxiliary box, which was to go a hard-working clergyman in their own county, in a rural parish, where the people were very poor.

"This good man," she said, "who is getting on in years, has spent the best part of his ministry among those people, working hard, year in and year out. He has no horse, and is obliged to journey on foot to visit his scattered flock. He has a wife and three daughters, and how they live on the pittance he receives is a marvel. But he never complains; is cheerful and hopeful devoted to his work and glad to give himself for it. I call such a man a hero! He has no romantic halo about his name—not even the interest that surrounds the missionary who goes to Africa, Japan or Alaska—but he does hard, tiresome, commonplace work cheerfully and gladly for his Master's sake, and he is to be honored. I count it a privilege to help him."

"Good, auntie! so do I!" applauded Will, and he quietly put a bank note into her hand. "Put this in your box," he whispered.

Aunt Janet appreciated the gift, for Will's purse was not too heavy; she received other contributions as well.

Katie declared that the Do Nothing was getting to be a society for the promotion of boxes, and proposed some games; so the rest of the evening was spent in fun—pure and simple.

To be continued.

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

Tell the Truth at any Cost

A TRUE STORY OF ABRAHAM LINCOLN'S YOUTH

It was on a bright autumn evening, more than three-score years ago, that Abraham Lincoln, then a great awkward boy of sixteen or seventeen, looked in at the door of a little log cabin on the edge of one of the Western prairies, and said pleasantly: "I'm going off into the woods to chop to-morrow, mother; I've got a job over at Laird's, and as I have to start by daybreak, I quit work early this evening so I could attend to any chores you might like to have done."

"You are a good boy, Abraham, to be always thinking of helping me," said the woman addressed as mother. "If I was your own mother, you could not be better to me, and you will be rewarded for all your kindness in the end, I am sure."

"I have a right to be good to you, mother, for have you not tried most faithfully to take my own dead mother's place?" insisted Abraham. "No one who has been blessed with two such good mothers as I have had could ever be anything but good to women folks. But you have not told me how I can help you yet, and it is almost dark," he insisted, rubbing the moisture from his eyes with his coarse sleeve.

"Well, as I am going to wash to-morrow, I would be ever so thankful if you would bring me a few buckets of water from the spring, and call the cow up for me to milk. It is hard telling how far out over the prairie she may have strayed," was the woman's reply; "I have not set eyes on her since morning."

"Trust me for finding her," answered Abraham. "What's the use of my long legs if they can't out-travel a cow? But I reckon I'd best bring the water first. And here is Sally waiting for a ride," he added, placing upon his shoulder his little step-sister, who had come running out the moment she heard the water buckets begin to jingle.

Back and forth the tall, gaunt prairie boy hurried, until all the tubs and kettles about the cabin were full to the brim with clear, sparkling water.

"You see, sis, I am going to chop myself out a suit of clothes," he said in answer to a question from the little girl perched so comfortably upon his shoulder.

"Chop yourself a suit?" laughed the child. "Whoever heard of wooden clothes?"

"We shall see," Abraham replied, as he set down his bucket of water, and deposited Sallie on the steps, and started off in search of the missing cow.

"Bless the boy! I could not get along without him," said his mother, stopping her work for a minute to gaze fondly after him.

"There is no call for your getting along without him, at least for many years to come," remarked her husband, who had entered the back door in time to catch her words.

"He'll not stay here always, you may set that down. Abraham Lincoln was born for something better than he'll ever find in the life we are living. You may live to see the day that you'll be proud to call him son," was the earnest reply.

"Abraham is a good boy, wife, but your ideas about him are somewhat visionary," replied his father with a smile. "It is not good for boys to get high notions about themselves into their heads, and I hope Abraham will always be content to make an honest living as his father has done."

Early in the morning before it was clearly light, Abraham was ready to set off for the place where the rails were to be split, but early as it was, Sallie was up too, determined to keep her big brother company during his long walk across the country.

"Can't I go, Abraham?" she begged after her mother had refused the desired permission. "Can't I go? Say yes, quick," demanded the impulsive child.

"Just as mother says," replied the big brother, pausing to give the little girl an opportunity to consult her mother. But Sally had no intention of saying anything more to her mother on the subject, and tried to hurry him off down the path before her absence would be noticed. Abraham would not move a foot, however, until he knew his mother's wishes, which soon came in a positive command for Sally to come back into the house. It was a very reluctant obedience that Sally accorded, and as soon as her brother was out of sight, she determined to follow him, and at once cut across the field, intending to reach the ravine before him and give him a genuine surprise by jumping out unannounced in the path as he came up. She carried out her plan successfully, and when she heard his merry whistle in the distance, she climbed up on the bank to be ready to make the spring for his shoulders when the proper moment should arrive. But the poor child had forgotten all about the sharp axe which he carried, and although she gained her coveted seat on his broad shoulders, her little bare foot received a gash from the cruel axe, which changed her merry laugh to a bitter cry without a moment's warning.

"Why, Sally! How did you get here?" was all the boy could say, as he placed her tenderly on the bank and began an examination of the wounded foot. Finding it to be a deep cut, he gathered some broad plantain leaves which grew near, and by their aid soon succeeded in staunching the flow of blood, which had at first frightened both himself and Sally. This accomplished, he tore the sleeve from his shirt, and, in his clumsy way, bandaged the injured foot as well as he knew how. Then, as he carried the little girl home, he drew from her the story of her disobedience. She would have been willing to evade the truth, in order to screen herself from her mother's displeasure, but honest, truthful Abraham would not permit this.

"Tell the truth, Sally, no matter what the consequences may be," he insisted. "Better suffer punishment than lie about it. I do not think mother will be hard on you when she sees how sorely punished you are already, but never tell a lie to shield yourself—never."

Sally took his advice, and her mother was very willing to forgive her when she saw how really sorry she was, and from that day forth Sally never forgot how sacred a thing perfect honesty is.—*Christian at Work.*

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Healthful Hints

DIET FOR CHILDREN.—Mutton and beef are the best meats for children, occasionally varied with rabbit, chicken, and venison; veal, pork, turkey, goose, and duck, are not fit for their digestion; and all meats for the nursery table should be broiled, roasted, or boiled, *never* fried. Mutton should be thoroughly cooked, so that it is no longer red; but beef is best when underdone. Experience alone can tell how much meat a child should eat. It should never be allowed for more than two meals a day—often for one only is better; and it should never be given with eggs, which provide the same kind of nutriment. The general rule for all diet should be an abundance of sweet fruits, fresh or dried, green vegetables—those growing above ground receiving the preference—a small proportion of the cereals, brown bread, and graham crackers, milk, eggs, and a little meat.—*Demorest's Magazine.*

BEWARE OF FRUIT SKINS.—With regard to the eating of fruit an important caution must be given: Fruit skins carry germs, and are no more intended for human sustenance than potato skins, melon rinds, or pea pods. The bloom of the peach is a luxuriant growth of microbes, that of the grape only less so; and when these skins are taken into the stomach they find most favorable conditions for their lively and rapid development, which causes the decay of the fruit before it is possible to digest it. This is the reason that many persons think they cannot eat raw fruit. If they would in all cases discard the skin they could derive only good from the fruit itself. Nature provides the skin for the protection of the fruit from the multitude of germs which are ever ready to attack it, as is evidenced when the skin is bruised or broken in any way. The microbes at once begin their work of decay, and the fruit is unfit for food. Children are chief offenders in respect to this rule, and should be carefully watched and frequently cautioned. A daintiness as to the condition of fruit should also be cultivated, to prevent its being eaten unripe, or too old, on the verge of decay. Remember that it is sweet and ripe fruit, in prime condition only, that is recommended.—*Demorest's Magazine.*

GOING TO BED HUNGRY.—Fasting during the long interval between supper and breakfast, and especially the complete emptiness of the stomach during sleep, add greatly to the amount of emaciation, sleeplessness, and general weakness so often met with. It is well known that in the body there is a perpetual disintegration of tissue, sleeping or waking; it is, therefore, natural to believe that the supply of nourishment should be somewhat continuous especially in those in whom the vitality is lowered. As bodily exercise is suspended during sleep, with wear and tear correspondingly diminished, while digestion, assimilation, and nutritive activity continue as usual, the food furnished during this period adds more than is destroyed, and increased weight and improved general vigor is the result. All animals except man eat before sleep, and there is no reason why man should form an exception to the rule. I am satisfied that were the weakly, the emaciated, and the sleepless, nightly to take a light [lunch] of simple, nutritious food, before going [to bed], for a prolonged period, nine in ten of [them] would be thereby raised to a better [state] of health. He has found that after a bowl of bread and milk, or a [bowl] of oatmeal and cream before going to [bed] for a few months, a surprising increase in [weight], strength, and general tone, has resulted [in persons] who are stout and plethoric are recommended to follow an opposite course.—*Mrs. T. Cathell, in Good Housekeeping.*

DANGER IN THE TEAPOT.—A current bit of news records the fact that a Pennsylvania family were prostrated by some peculiar disease, which baffled medical experts. Finally, one of the children died. Careful investigation proved the cause of death to be inflammation of the stomach, induced by drinking tea from a pot in which the leaves stood day after day; the tannic acid was really a poison. The habit of keeping tea steeping hours at a time is equally unsafe. Tannic acid acts upon the coating of the stomach, and though the action is generally slower than in the case cited, it leads surely to stomachic disorders. Tea should not be boiled, and should be made fresh at each meal, by pouring boiling water upon the leaves which are put into a perfectly clean teapot. The boiling water will extract the good of the tea, and the teapot should not be set on the stove at all. Made in this way, tea is a cheering drink which will do no harm to any adult.—*Good Housekeeping.*

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